

THE

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BIOGRAPHICAL SELECTIONS.

I. *The Rev.* CHARLES WHEATLEY, A. M.

CHARLES WHEATLEY was born Feb. 6, 1686, in Paternoster-row, London. His father was a reputable tradesman, and his mother, whose maiden name was White, was a lineal descendant of Ralph, brother to Sir Thomas White, once lord mayor of London, and founder of St. John Baptist College, Oxford. In 1699 he was entered at Merchant Taylors' school; and in 1706 removed to St. John's College, where in the following year he was admitted to a founder's-kin-fellowship. At St. John's, his tutor was Dr. James Knight, afterwards presented by his college to the vicarage of St. Sepulchre, London; a learned and judicious divine, as appears from a volume of discourses on the divinity of Christ, preached at Lady Moyer's Lecture. Mr. Wheatley enjoyed the friendship and esteem of this worthy person through his life, and was wont to say, that "he continued his pupil to his dying day;" adding, moreover, "to this great and good man, under God, I must heartily profess, that if I have made any knowledge, or have made any progress, it is owing; and if I have not, upon myself only be all the shame." This was the friend to whom, with doctors Waterland and Berriman, he submitted his sermons on the creeds, and from whom he acknowledged to have received several useful and instructive hints, which he found very serviceable when he came to enlarge and finish them for the press. In 1709 he took the degree of bachelor of arts, and proceeded master in 1713. Soon after taking his master's degree he resigned his fellowship; and the same year married the daughter of Dr. Findall, of the Clarendon press. Not long after this he

removed to a curacy in London, and in 1717 was chosen lecturer at St. Mildred's in the Poultry. The exact time when he was presented by Dr. Astry (treasurer of St. Paul's) to the vicarage of Brent and Furneaux Pelham, in Herefordshire, does not appear. On the death of his first wife he married the daughter of the Rev. Henry Fogg, minister of Allhallows, Staining, who survived him. In domestic life he was happy, for both his wives were grave, discreet, and religious. At his own expense he built a vicarage-house at Furneaux Pelham, and as his livings lay contiguous, he supplied them both himself. Having procured several benefactions for them, he obtained their augmentation from Queen Anne's bounty, and as a farther increase, left them at his death 200*l*. At Furneaux Pelham he spent the last fourteen years of his life, when he died of a dropsy and asthma, May 13, 1742. The works of Mr. Wheatley were :

1. A rational illustration of the Book of Common Prayer, and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England. This valuable performance has gone through several editions in folio and octavo. It brought the author into an amicable controversy with the learned John Johnson of Cranbrook ; and the letters which passed between these eminent ritualists reflect great honour on their abilities and candour.

2. An Historical Vindication of the 85th Canon, showing that the Form of bidding Prayer before Sermon has been prescribed and enjoined ever since the Reformation. 8vo. 1716.

3. Christian Exceptions to the plain Account of the Nature and End of the Lord's Supper. With a Method proposed for coming at the True and Apostolic Sense of that Holy Sacrament. 8vo.

4. Private Devotions at the Holy Communion, adapted to the Public Office in the Liturgy. A single sheet, fitted for common prayer-books of all ordinary sizes.

5. The Nicene and Athanasian Creeds, so far as they are expressive of co-equal and co-eternal Trinity in Unity ; and of perfect Godhead and Manhood in the only Christ, explained and confirmed by the Holy Scriptures. Eight Sermons preached in part at Lady Moyer's Lecture in the cathedral of St. Paul, London, in the years 1733 and 1734. 8vo. 1738.

He likewise printed six single sermons, which were afterwards added to those prepared for the press by himself, and published in three vols. 8vo. by Dr. Berriman, in 1753.

To the library of his college he was an occasional benefactor in his life-time ; and by his will he bequeathed to it several valuable books and manuscripts, many of which are corrections and illustrations of his book on the Common Prayer.

II. JOHN NORRIS, *Esq.*

THIS gentleman was the only son of John Norris, *Esq.* of a very respectable and long established family in Norfolk, and possessed of large property there. His father died at an early period of life, leaving by his wife (whose maiden name was Carthew, of a considerable Suffolk family,) the late Mr. Norris and a daughter. Mr. Norris was educated at Eton school some years, and was afterwards fellow-commoner of Trinity College, Cambridge, where he was very much esteemed, as well for his learning and abilities, as for his great integrity and uprightness of conduct. When he left Cambridge he settled at Witchingham, in Norfolk, where he built a mansion-house, which is since pulled down. In 1758 he married Elizabeth Playters, daughter of John Playters, *Esq.* eldest son of Sir John Playters, of Sotterley Hall, in Suffolk, *Bart.* By this lady he had one son, who died in his infancy. Mrs. Norris, who was as amiable as she was beautiful, had for many years very ill health, for the recovery of which the air of Lisbon was advised ; and they went and continued there a considerable time. She returned to England apparently recovered, but her complaints soon returned, and at length terminated in her death in 1769, in the 28th year of her age. Her loss so afflicted Mr. Norris, that for a time he was inconsolable ; and in 1770, about four months after her death, he wrote a most elegant and pathetic memorial, strongly expressive of his grief for her loss, and highly extolling her numerous virtues. This he originally intended for the press, but altered his intention, and it was only distributed among his relations and most intimate friends. He never afterwards visited Witchingham, where he had hitherto

chiefly resided with his beloved wife ; and the house was entirely pulled down. To divert his melancholy he began to build at Witton, in Norfolk, in a charming situation near the sea, at a distance from his former residence. His melancholy now began to subside ; and having no family, a circumstance he was known very much to regret, he turned his thoughts towards matrimony ; and accordingly, in 1773, he was married to Charlotte, fourth daughter of the Hon. and Rev. Edmund Townshend, late Dean of Norwich. By this lady he had one daughter, called Charlotte Laura, born in October, 1776, and who survived him. Mr. Norris had nearly completed his house, stables, park, &c. all which are upon a superb scale, when he was attacked by a violent fever, which in a few days carried him off, in January 1777, in the 43d year of his age, at his house in Upper Brook-street, London. His widow was married in 1779 to Thomas Fanquier, Esq. of London. Mr. Norris left a sister, married to Mr. Aufrere, of Hoston-hall, near Norwich, by whom she had several children. Mr. Norris was of a peculiarly serious turn of mind, fond of inquiry into religious subjects, of very strong sense, and extensive learning, a lover of justice, of great humanity, and ever extending his bounty to distressed objects : but he was of a reserved disposition, so that he seldom conciliated the affections, except of those who most intimately knew him : and, though respected by all, there were few who felt themselves cheerful in his society. His regard for religion strongly testified itself in his will, whereby, among a number of charitable legacies to a large amount, he left an estate of 190*l.* per annum for the purpose of establishing a professorship at Cambridge, with a salary of 120*l.* per annum to the Professor, besides other advantages for lectures on religious subjects. Upon his death this, with other trusts, was carried into execution, and was called the Norrisian Professorship ; the inestimable value of which establishment has been proved by the lectures published by Dr. Hey, and numerous disputations upon religious subjects printed at the Cambridge press, under the title of Norrisian Prize Essays. Mr. Norris's estate, worth about 4000*l.* per annum, descended to his daughter.

HISTORY of the INTRIGUES and PRACTICES of the PURITANS
against the CHURCH of ENGLAND.

[Continued from p. 281.]

THE death of archbishop Abbot, in 1633, placed Laud in the metropolitan chair, though it gave him little accession of power, as he had for some years past held the chief direction of church affairs.

About this time was revived the famous book of Sports, the occasion of which was this: In the year 1618, as king James was returning from Scotland through Lancashire, he was addressed by the people of that county, who complained of the conduct of the Puritans in pressing the Sabbatarian severities, by which means the Papists, who were not so rigid, gained over many converts. His majesty, in consequence of this application, issued a declaration, in which the inhabitants of Lancashire were *allowed* to exercise themselves in lawful recreations on Sundays after evening service; but this indulgence did not extend to any who absented themselves from their parish church. It is plain that this declaration was never intended to encourage licentiousness or irreligion, but to discourage the gloomy austerity of the Sabbatarian scheme, which is so contrary to our Saviour's assertion, that "the Sabbath was made for man, and not man for the Sabbath." However, the Sabbatarian rigours still continued, and were spread with so much industry all over the kingdom by the Puritans, that it was deemed necessary to revive the late king's declaration of sports, and, instead of confining the indulgence to one county, to make it general. This seems to have been the more expedient, as in many places the puritanical party had put down the feasts annually held on the dedication of parish churches. It is rather surprising that those men who held the name and authority of Calvin in such high veneration, should condemn an indulgence which that reformer had sanctioned;* for he not only allowed it in his writings, but

* Calvin, in his Institutions, lib. ii. chap. 8. § 28. expressly allows recreations to servants on Sundays, in these words: "Tertio, Servis, & iis qui sub aliorum digere imperio, quietis Diem indulgendum censui, quo, aliquem haberent a Labore remissionem."

under his very eye at Geneva, bowling, archery, and other diversions were practised by the people.

Several ministers were suspended by the high commission, for not reading this declaration in their parish churches; but then it deserves observation, that other acts of non-conformity were proved against them. The great evil which ultimately proved the ruin of the ecclesiastical establishment, was the number of disaffected persons who, for so long a time, had been suffered to officiate in her communion. These were properly called *Church Puritans*, men who were undermining her foundations, and alienating the minds of the people against her offices, while they themselves were administering in her service, and eating of her bread. The archbishop saw that no good could be expected till a full uniformity was established, and therefore he pressed upon the bishops not only a watchful observance of their respective dioceses, but a strict caution with regard to the characters and qualifications of those whom they admitted to holy orders. Had some such prudent regulations been adopted at an earlier period, and acted upon with exactness, the Puritan party would never have risen to the formidable consequence which they at last attained. But unfortunately numbers of disaffected and enthusiastic men contrived to get into the church as lecturers, and were followed by the people on account of their vehement eloquence and bold presumption.

These lecturers were multiplied to an uncommon degree, and their general practice was either to read only a part of the Liturgy, and that without the surplice, or to procure some other person to read it for them; after which they flourished away in a long extempore prayer in the pulpit before the sermon, which also was most commonly an inflammatory extempore harangue.*

By the archbishop's care many of the lecturers were recovered to conformity, and many were silenced for their refractory behaviour. He also watched with a jealous eye over the universities, as the nurseries from whence the Church was to be supplied with a succession of orthodox ministers. There were several leading men in both these seminaries fondly at-

* Our readers will see that the ancient and modern Puritans have a very little shade of difference between them. The late bishop Newton used wittily to say, that "extempore praying was preaching to God Almighty!"

tached to the system of Calvin, and not unfavourable to the pretences of those who clamoured loudly for farther reformation. As chancellor of Oxford, he was particularly strict in his observations, and caused a new body of statutes to be drawn up for the government of that university, the good effects of which were soon afterwards discerned.

But all these measures, good and necessary as they were, only served to provoke the factious party, who lurked in secret, anxiously watching for an opportunity to throw all things into confusion. Every alteration was stigmatized as a badge of Popery; but that which gave the greatest offence, or which at least afforded the most feasible plea for vehement exclamation, was the removal of the communion-table from the middle of the church to the east-end, where it was railed in. The Puritans eagerly caught hold of this change, and represented it as a sure prelude to Popery and the Mass; because the altars, in all Romish churches, stand enclosed and elevated at the east end of the choir. Certainly the logic of the argument was equal to its divinity; but the absurdity of the men only serves to prove more clearly their excessive superstition, contemptible ignorance, and want of Christian benevolence. In all our churches the communion table stands at the east end, and our people, with becoming reverence, bow towards it when the name of the blessed Jesus is pronounced in either of the creeds; but, does it ever enter into the head of any Protestant, or even of a Roman Catholic, that our Church symbolizes herein with that of Rome? Certainly not; but so great was the malignity of the Puritans, that they declared absolutely this alteration, which even common decency required, was a downright Popish innovation, and that nothing now was to be expected but Antichrist and all his train. Even bishop Williams was led away by the stream of prejudice, or rather out of pique to the archbishop, he contrived to heighten the popular discontent, by a tract entitled "The Holy Table, Name and Thing;" which was answered by the learned Heylyn in another, under the title of *Antidotum Lincolnense*. The same year (1637) was rendered remarkable by the prosecution of Bastwick, Burton, and Prynne; these firebrands contributed much towards the confusions which followed, and therefore some account of them may not be improper in this place.

Bastwick (as Lord Clarendon describes him) was a half-witted, crack-brained fellow ; unknown to either university or the college of physicians. He had spent his time abroad, between the schools and the camp, and had gotten a doctorship and Latin. And being thus furnished with language and malice, he published some atrocious libels against the bishops, for one of which, entitled *Apologeticos ad Præsules Anglicanos Criminum Ecclesiasticorum in Curia Celsæ Commissionis*, he was brought into the Star Chamber. This work is altogether so filthy and abusive, that we are ashamed to make any extracts from it ; but the spirit of the man will appear from the following passages taken out of some of his other writings : “ If you see Father William of Canterbury, his Holiness, and William (Juxon) of London, magnificus rector of the treasury, my wife desires they would be godfathers to her child ; and if you can attain this favour at their hands, on her behalf, I am almost confident I can prevail with their old mistress, the *Whore of Babylon*, to be godmother, with whom they have so long committed Spiritual Fornication ; and then we shall have such a christening as has not been in Europe this many a blessed day.” Again : “ If we look upon the lives, actions, and manners of the priests and prelates of this age, and see their pride, lust, impudence, profaneness, unmercifulness, ungodliness, &c. one would think that *Hell* was broke loose,” &c. “ The priests are *Secundum Ordinem Diaboli*, a generation of vipers, proud, ungrateful, illiterate asses ; the Church is as full of ceremonies as a dog is full of fleas ; the Divine service is a devised service, a plaguy porridge.”*

In another place he says, “ The priests and prelates of that fraternity are the very pole-cats, stotes, weazels, and minevers of the Church and State.”†

In his very defence before the court he behaved most insolent, charging the bishops with popery and profaneness, and saying that they served under the Devil, were enemies to God and the King, and that every honest man was their aversion.

Burton was a clergyman, and had been closet-keeper to his majesty when Prince of Wales, but being disappointed of the

* Letter to Aquila Wycks apud Nalson's Collections, vol. i. p. 102.

† Third part of his Litany, p. 1.

place of clerk of the closet, he commenced Puritan, and became a noted preacher at St. Matthew's, Friday-street. The libels for which he was now prosecuted, were two sermons preached on the fifth of November, 1636, entitled, "For God and the King;" out of which we select the following passages: "For these mother churches, (cathedrals) to which all daughter churches must conform, are they not the natural daughters of Rome? Do they not, from top to toe, exactly resemble her? Her pompous service, her altars, palls, copes, crucifixes, images, superstitious gestures and postures, all instruments of music, (as at the dedication of the king of Babylon's image,) long Babylonish service, so bellowed and warbled out as the hearers are but little the wiser. Are not these high places also the receptacles and nurseries of a number of idle bellies, to say no worse? Do not the fat prebends so cram their residentiaries, that the while their starving flocks in the country do famish for want of spiritual food?" He calls the Bishops "usurping antichristian mushrooms;" and, in another place, expresses himself thus: "I confess, were it a law in England, as it was once among the Locrians, that whosoever would propound a new law should come with a halter about his neck, that, if it pleased not the new senate, the hangman was ready to do his office; and, if the opportunity served, I should come with an halter about my neck with this proposition: that it would please the great senate of this land to take into their sad consideration, whether, upon such woful experience, it were both more honourable for the King, and more safe for his kingdom, and more conducing to God's glory, and more consistent with Christian liberty, and more to the advancement of Christ's kingdom, which, by *usurping prelates*, is trodden down, that the *lordly prelacy* were turned into such a godly government as might suit better with God's word and Christ's sweet yoke." In the same sermon he made a tragical complaint, that, in the counties of Norfolk and Suffolk, Bishop Wren had suspended no less than sixty godly ministers, and that before Christmas about three or four score more must either take leave of a good conscience, or else be thrown out of their function and subsistence. The Bishop, to wipe off this foul calumny, ordered his registers to be examined; and, on inspecting the records of his court, it was

found that there were not above thirty clergymen, lecturers included, that lay under any sort of ecclesiastical censure; that of these, sixteen were suspended, eight of whom had their restraints discharged, and were referred to further trial. The infamy of Burton's other allegations might also be shown equally plain; but this will suffice. He afterwards became a violent Independent, and a fierce controversy was carried on between him and his old friends, Bastwick and Prynne, in which he abused them, and they him, with as much obloquy as they had before cast on the Bishops. Prynne was a barrister of Lincoln's Inn, of a sour, crabbed temper, a zealous Presbyterian, and full of enmity against the hierarchy. He had already lost his ears in the pillory for a libel upon the Queen; which, instead of correcting his spirit, only inflamed it the more, and, while he was in prison, such was his itch for scribbling, he had the temerity to print some virulent pamphlets against the Church. The sentence passed upon them, it must be allowed, was too severe, being condemned, Burton and Bastwick, to lose their ears, and Prynne the remainder of his, to stand in the pillory, to be branded, fined 5000*l.* each, and then to be imprisoned for life.

The rigour of this punishment will not be denied; but when the enemies of the Church are malicious enough to charge the severity upon the Bishops, it is expedient to make a remark or two upon it. In the first place, the Bishops had no concern at all in the trial or sentence; but Archbishop Laud did, indeed, feel it to be his duty to appear and vindicate himself from some charges which Burton had cast upon him. With respect to the punishment inflicted by this court, let us hear what an historian says, who was no great friend to Bishops or Clergymen of any description:

“The severity of the star chamber (says he) will naturally to us appear enormous, who enjoy, in the utmost latitude, that liberty of the press, which is esteemed so necessary in every monarchy confined by strict legal limitations. But as these limitations were not regularly fixed during the age of Charles, nor at any time before; so was this liberty totally unknown, and was generally deemed, as well as religious toleration, incompatible with all good government. No age or nation among

the moderns had ever set an example of such indulgence : and it seems unreasonable to judge of the measures embraced during one period by the maxims which prevail in another.*

About this time a storm was gathering in the north, occasioned by the introduction of a Liturgy in the Church of Scotland. The Presbyterian faction behaved with the greatest violence, and so inflamed the populace against the Bishops, that riots were committed in the churches; a covenant was engaged in by the mutineers; and the Episcopal party, who refused to subscribe it, were so rudely treated and threatened that most of them fled for their lives.

These proceedings in Scotland greatly animated the hopes of the Puritans in the south, who were, indeed, principal fomenters of the disturbances. The covenanters had an agent in London to concert with the English non-conformists; and thus preparations were secretly laid for the rebellion which soon afterwards followed. The principles of these incendiaries naturally led to open hostilities to the government; for they held it to be lawful for subjects to form an association without the King, and to enter into a covenant for mutual defence against all persons whatsoever. When such a treasonable axiom as this was once admitted, the security of the throne instantly became endangered. The people were told that they were bound to enter into a *covenant* against an anti-christian hierarchy; and that, as it was the cause of God in which they were engaged, they were absolved from their allegiance to the King. The covenanting ministers expressed themselves plain enough in the pulpits, and, by their harangues, satisfied the people that rebellion was a religious duty. One of them prayed, before his sermon, "that God would scatter them all in Israel, and divide them in Jacob, who had advised them to get the confession of faith first to be subscribed by the King's authority." Another declared, "that as the wrath of God was never diverted from his people until the seven sons of Saul were hanged up before the Lord in Gibeon; so the wrath of God would never depart from that kingdom till the twice seven prelates (the number of the Scotch sees) were hanged up before the Lord there." Another said, "Let us never give over till we have the King in our power,

* Hume's History of England, vol. vi. p. 307.

and then he shall see how good subjects we are." One preacher boldly asserted, "that the bloodiest and sharpest war was rather to be endured than the least error in doctrine and discipline." Lastly, one of these bigots in his sermon piously wished, that "he and all the Bishops in that kingdom were in a bottomless boat at sea together, for he could be well content to lose his life, so they might lose theirs."*

These covenanters had recourse to another expedient to inflame the public mind. Enthusiasm easily swallows the grossest absurdities. A prophetess was therefore raised up, who was much followed and admired by all ranks of people: her name was Michelson, a woman full of whimsies, and furiously zealous for the Presbyterian discipline. She only spoke at certain times, and had often interruptions of days and weeks: but when she began to renew her ecstasies, warning of the happy event was conveyed over the whole country; thousands crowded about her house, and every word she uttered was received with veneration, as a sacred oracle. The covenant was her perpetual theme. The true genuine covenant, she said, was ratified in heaven; the King's covenant was an invention of satan; when she spoke of Christ she usually gave him the name of the covenanting Jesus. Rollock, a popular preacher, and zealous covenanter, was her great favourite; and paid her, on his part, no less veneration. Being desired by the spectators to pray with her and to speak to her, he answered, "That he durst not, and that it would be ill-manners in him to speak while his master Christ was speaking in her."†

The King had recourse to arms to reduce the covenanters, who were well prepared to receive him, the pulpits having extremely assisted the officers in levying the recruits, by thundering out anathemas against all *who went not out to assist the Lcnd against the mighty.*‡

A sudden peace, however, was patched up, and the King, unfortunately, yielded not only to abrogate the canons and liturgy, but to abolish even the Episcopal order itself; a fatal measure, which soon extended its baneful influence to England.

On the conclusion of this pacification, the King immediately

* King Charles's large Declaration, p. 403, 404.

† King's Declaration, p. 227. Hume, vol. vi. p. 337.

‡ Burnet's Memoirs of Hamilton.

dismissed his army; but the covenanters, who had yet further objects in view, and who saw clearly that their good brethren in the south would shortly want their assistance, gave orders to their officers and soldiers to be ready on the first summons.

The King's affairs were now greatly embarrassed; his coffers were drained by the late expedition, and he had no means of raising the supplies necessary for his government. In this exigency, he was advised by the Earl of Strafford, Archbishop Laud, and the Marquis of Hamilton, to call a parliament. This assembly accordingly met at Westminster, April 13, 1640; but the commons, instead of granting any supplies, began to form committees about religious and other grievances. The debates grew warm, and the King injudiciously dissolved the parliament after it had sat about three weeks. But the convocation continued its sittings, and passed a body of canons, which, unexceptionable as they were, gave much offence to the people. Mobs gathered about the Archbishop's palace at Lambeth, and, on being driven from thence, they resolved to assault the convocation; but their malicious designs were frustrated by a guard of the trained bands.

This summer the Scotch covenanters levied another army against the King, with which they entered England, and seized Durham and Newcastle. His Majesty, having received some supply from the clergy and nobility, marched against the invaders; but stopped at York, and, instead of forcing the Scots to a battle, agreeable to the advice of Lord Strafford, he entered into a treaty with them. While he was in the north the disaffected party in London excited several riots, and about two thousand Brownists forced their way into the high commission court at St. Paul's, and pulled down all the benches, vociferating, "No Bishops! no high commission!"

The King, being reduced to a very impoverished and critical situation, now yielded to the earnest solicitations of the peers to call a parliament, as the only means of allaying the discontents which prevailed over the kingdom.

(To be continued.)

For the Churchman's Magazine.

MODERN ENTHUSIASM.

SOME time ago, on a Sunday evening, as I was walking through one of the streets of New-York, I heard a violent shouting and screaming, which appeared to proceed from a considerable distance. I hurried to the place whence this outcry arose, and found that the scene of tumult was a house of public worship. A woman in the gallery, surrounded by several others, who appeared to be watching her, was, at intervals, crying out with all her strength, in a voice rendered hoarse by exertion. Her clamours were made up of ejaculations to the Deity, in a style of vulgar and impious familiarity, interspersed with such exclamations as these; "glory! glory! hallelujah!" At times she sprang up so high, and with so much fury, that she seemed to be in imminent danger of falling from the gallery into the body of the building. Another female, in the lower part of the house, apparently younger than the other, was at the same time weeping and sobbing as if her heart was about to burst. A preacher also was thundering from the pulpit with all his might, and throwing his arms about like a madman. After a while, the preacher sat down, and suffered the women to vociferate without his assistance. The greater part of the congregation, during this uproar, seemed perfectly indifferent to what was going on; as though they had passed through many such scenes before. This, I suppose, was what is called a *conversion*.

A person acquainted with the principles of Christianity, who, for the first time, witnesses an assembly of this nature, and retains the command over his mind amidst the tumult which surrounds him, must unavoidably be struck by a variety of reflections. He must be ready to say, How can a religion which is founded on reason and plain sense; which breathes nothing but peace, mildness and humility; which addresses itself to the understanding, and not to the passions; how can a religion of this nature prompt its followers to banish every semblance of decorum and modesty, and to assume the appearance and utter

the vociferations of maniacs? We are told in scripture, that persons possessed of devils were sometimes frantic and ungovernable, until the Spirit of God cast out the evil spirits; after which, they remained calm and rational. How does it come to pass, that the Spirit of God, in these days, instead of calming men, produces upon them the same effects, to all appearance, which, in former times, were produced by the influence of the devil? We find no warrant in scripture history for the above-described effects of conversion. The Apostles might justly, indeed, have been accused as disturbers of the public peace, had each one of the three thousand converts which they brought over to the Church in one day behaved himself in the manner usual with the converted of modern times.

Another palpable absurdity in the conduct of these turbulent Christians, is this: They profess to be guided by the precept of doing to others as they would that others should do unto them; and yet they live in the constant practice of disturbing the repose of all the families who dwell within hearing of their religious meetings. I have been told, that the houses in the vicinity of a place where such assemblies are frequently held, command a lower rent than they otherwise would, on account of their being thus exposed to what is generally deemed a public nuisance.

A person who draws his religious information immediately from the scriptures, must, upon witnessing a scene like the one just described, be forcibly struck by another circumstance. St. Paul deems it improper for a woman to speak in public: what would he have said to hear a woman, in a religious assembly, rave and scream so as to alarm and distress the passengers in the streets and the families in the neighbourhood; and to hear her afterwards boast of the happy change which had thus been wrought in her?

These are such plain suggestions of common sense, that a person not initiated into the mysteries of modern conversion is at a loss to imagine, how any one, who has the slightest acquaintance with the Holy Scriptures, and who is possessed of the least understanding and honesty, can approve of the conduct of such as run into the above mentioned extravagancies. But those who are guilty of these shameful disorders have a very summary method of answering all arguments which can

be adduced against them. They say that they *feel* a heavenly influence ; and that they are *certain* of being right.

When once our internal feelings are set up as the only criterions of truth, no hold can be taken upon the understandings of those who profess such a principle ; nor can any bounds be set to the absurdities into which they may run. Let a person be persuaded that he is favoured with an immediate communication from heaven ; then, of course, the opinions of the wisest and holiest of men, the written word of God itself must inevitably be regarded by such a person as of no weight whatever.

Suppose that an individual, desirous of religious information, were, at different times, to have recourse to Christians of different persuasions. The Quakers would tell him that the Holy Spirit enlightens and moves them ; releasing them from the observance of God's own ordinances, and rendering the authority of their own determinations equal to that of St. Paul, or any other of the Apostles. The Shakers (as they are commonly called) would endeavour to lead him, if possible, still further astray from the plain sense and positive injunctions of scripture ; and he would find all the objections which he could bring against their tenets, met by an appeal to their own internal feelings, which, they say, tell them that they hold the truth. Among the Methodists he would find the same argument employed to enforce the propriety of their particular doctrines.

Here then are three differing sects, besides others which might be mentioned, who rest their respective claims to correctness of principle upon precisely the same ground ; each one appeals to his own consciousness, and each pretends to *feel* an *assurance* of being right. Well might the candid inquirer turn with contempt and pity from such instructors, in order to seek for information in the written word of God. He would there find that our religion is conveyed to mankind through the medium of reason, and not of passion ; that we are to mistrust our own feelings ; that he who "*thinketh* he standeth" is to "*take heed lest he fall ;*" that the heart of man is very deceitful ; that we are to judge of principles and professions by the fruits which they produce ; that, in short, the scriptures abound, from beginning to end, with rules for our faith and conduct, which would be utterly useless had every individual a right to look for an immediate illumination from heaven.

That these enthusiasts really feel strong emotions, and that the greater part of them are sincere, I have no doubt. But I believe the madman who fancies himself to be Augustus Cæsar is equally sincere, and nearly as rational.

The appearances displayed by these frantic converts may be accounted for, without calling in the aid of supernatural causes. It is well known that one human mind has great influence over another. On this principle was founded the pretended science of animal magnetism; and some of its professors, by means of the expression which they could throw into their countenances, their voices or their gestures, have been said to produce effects very similar to those produced by the furious preaching of enthusiasts. I myself, not long since, heard a believer in that science maintain, that the wonders of a camp-meeting might all be explained upon the principle of animal magnetism.

Thus the same effects are appealed to in support of the respective systems of the wild religionist and of the wild philosopher; while the man of plain sense and common observation knows that they are in the course of the ordinary operations of nature. It is not surprising that a young person, or one of a weak mind, or of great sensibility, should be overwhelmed with fear and agitation while surrounded by the terrors (for such they really are) which modern enthusiasts employ to convert their deluded hearers.

Much might be said upon the immediate and remote consequences of this extravagance which is admitted among many of the professors of our holy religion. But it would be going beyond the due limits of this essay to trespass upon so ample a field; and the chief object of the above reflections was merely to present to view some of the most palpable absurdities of modern enthusiasm.

For the Churchman's Magazine.

Original Correspondence between some of the most eminent Clergy of the Church of England, and others, and the Rev. Dr. Samuel Johnson, first President of King's (now Columbia) College. The letters will be published in chronological order.

[Continued from p. 226.]

Bishop Berkeley to the Rev. Mr. Johnson.

REV. SIR,

London, April 4, 1734.

YOUR ordering matters so that every year one scholar of the house be chosen is quite agreeable to my intentions. As to lending out the books of your library, I think there should be made some public statute by the proper authority, which same authority may alter it if it prove, upon trial, to be so inconvenient. But this rests on the trustees or governors of the college. My private opinion is, that you may, for the present, lend out books to any persons residing in the colony, who have studied either in that or any other college, but always under the caution mentioned in my former letter; upon forfeiture whereof the book is to be returned within a limited time.

As to the Bishop of Cork's book, and the other book you allude to, the author whereof is one Baxter; they are both very little read or considered here: for which reason I have taken no public notice of them. To answer objections already answered, and repeat the same things, is a needless as well as disagreeable task. Nor should I have taken notice of that letter about vision, had it not been printed in a newspaper, which gave it course, and spread it through the kingdom. Beside, the theory of vision, I found, was somewhat obscure to most people, for which reason I was not displeased at an opportunity to explain it.

Of late I have been laid up with the gout, which hath hindered me hitherto from going to Ireland to be consecrated Bishop of Cloyne, to which see his Majesty nominated me near three months ago.

The hurry I am now in providing for my journey to Ireland

doth not allow me time to add any more than my service and best wishes to yourself, Mr. Williams, Mr. Elliot, &c.

I am, Rev. Sir,

Your faithful humble servant,

G. BERKELEY.

When you write next direct for me at Cloyne, in Ireland.



Bishop Berkeley to the Rev. Mr. Johnson.

REV. SIR,

Cloyne, March 12, 1735-6.

MY remote distance from London deprives me of those opportunities which I might otherwise have of being serviceable to your missionaries, though my inclinations are still the same. I am very glad to find persons of Mr. Arnold's character disposed to come over to our Church, which, it is to be hoped, will sooner or later prevail over all their prejudices. It were indeed to be wished, that the society was able to establish new missionaries as often as candidates offer themselves; but I persuade myself that what their funds will allow them to do will not be wanting in favour of your natives. I have wrote to my friend, the Bishop of Gloucester, desiring an allowance from the society may be obtained for Mr. Arnold, towards defraying the expense of his voyage. But for a salary he must wait till provision can be made, or till a vacancy happens.

It is no small satisfaction to me to hear that a spirit of emulation is raised in your scholars at New-Haven, and that learning and good sense are gaining ground among them. I do not wonder that these things should create some jealousy to such as are bigoted to a narrow way of thinking, and that this should produce uneasiness to you and other well-wishers of our Church. But I trust in God, that the prudence and temper of yourself and your associates will, with God's blessing, get the better of misguided and unruly zeal, which will never be a match for the wisdom from above.

I have passed this winter at Cloyne, having been detained from parliament by my ill-health, which is now pretty well re-

established. My family are all well, and concur with me in best wishes to you and yours.

I am, Rev. Sir,

Your most faithful humble servant and brother,
GEORGE. CLOYNE.

As to your postscript I can only say, that Ireland contains ten times more objects of charity, whether we consider the souls or bodies of men, than are to be met with in New-England. And indeed, there is so much to be done (and so few that care to do it) here at home, that there can be no expectations from hence.

Bishop Berkeley to the Rev. Mr. Johnson.

REV. SIR,

Cloyne, June 11, 1735.

IT is very agreeable to find that the public examinations appointed in your college have not failed of their design in encouraging the studies of the youth educated therein. And I am particularly pleased that they have given to some of your own family an opportunity of distinguishing themselves. One principal end proposed by me was to promote a better understanding with the Dissenters, and so by degrees to lessen their dislike to our communion; to which end methought the improving their minds with liberal studies might greatly conduce, as I am very sensible that your own discreet behaviour and manner of living towards them, hath very much forwarded the same effect. The employing young men, though not in orders, to read a sermon and some part of the liturgy, in those places where they are unprovided with churches and ministers, I always thought a reasonable and useful institution; and though some among you were prejudiced against it, yet I doubt not their prejudices will wear off when they see the good effects of it. I should imagine it might be some encouragement to well-disposed students to reflect, that by employing themselves in that manner they not only do useful service to the church, but also thereby recommend themselves in the properest manner to holy orders, and consequently to missions, whenever vacancies shall

make way for them, or when the society shall be enabled to found new ones. My wife is obliged to you for your kind remembrance, and sends her compliments to you. Our little family is increased to three boys, whereof the two eldest past the small-pox last winter.

I wish you and yours all happiness, and pray God to forward your good endeavours for the advancement of true religion and learning, being very truly,

Rev. Sir,

Your faithful brother, and humble servant,

GEORGE. CLOYNE.

When any from your college have encouragement to pass over to England in expectation of holy orders and a mission, I would have them, now I am absent myself, to apply to Dr. Benson, the Bishop of Gloucester, as they were used to do to me. He is a most worthy prelate, and attends the meetings of the society; and in my present situation I cannot do better service than by recommending your candidates to his protection.



The Answer to the Bishop of London's Letter of Aug. 18, 1737.

Stratford, N. England, Nov. 15, 1737.

MAY IT PLEASE YOUR LORDSHIP,

I Am inexpressibly obliged to your Lordship for your most kind and obliging letter of August 18, and so far as I am concerned, I shall entirely govern myself by the instructions you therein suggest.

We are very sorry, my Lord, that we can no longer apply ourselves to your Lordship as president of the honourable society; but it would be a matter of the deepest concern to us, if we might not apply to your Lordship as an active member of it, who have always so faithfully and tenderly espoused the interests of our infant Churches with that venerable board, and under whose kind influence we have ever esteemed ourselves very happy.

I am afraid, my Lord, that since your Lordship, who has

been so much engaged in that affair, miscarried in the attempt of procuring us Bishops, we can have but little hopes from the influence of his Grace of Canterbury, who, though an excellent prelate, it is not likely he should ever have greater interest with the Court than your Lordship had, or be more active in making use of it than you have been. But, indeed, I doubt such is the temper of the present times, that being faithfully active in promoting the interest of religion, would alone be sufficient to lessen a man's credit with some people, however so prudently he should conduct; and this I imagine must have been the only occasion that your Lordship has not an equal interest with what you were wont to have.

However, my Lord, as it is not likely we should ever be provided for unless we on our parts do earnestly apply for relief, so I could wish that all your Lordship's Commissaries would convene the Clergy of their several districts, and represent the necessitous condition of these countries in being destitute of Bishops. If we cannot be heard upon any other consideration, it is not impossible but that we might be heard for our importunity, and if they should have your Lordship's instructions they would doubtless be governed by them.

But that which gives me a very sensible concern for your Lordship's retirement at present is a letter I lately had from good Mr. Barclay, who informs me that he has not yet any prospect of success in his pious and laudable undertaking, and fears he must return as he went, without obtaining holy orders and a mission. This, my Lord, would be a very hard case indeed! For our parts, we could not have imagined, since there was a vacancy by the death of Mr. Forbes, but that he might have succeeded so far as to have obtained holy orders, either for Monmouth county or for Albany, in case of Mr. Miln's removal, with the continuation of what the society had settled upon him, so that he might be considerably serviceable in propagating Christianity among the Mohawks, though the society were not in a condition to make a new mission for that purpose.

Though, therefore, it should not be thought worth the while to continue the salary at Albany, for the sake of the English, yet I should be very sorry it should be taken away, since it is so happy a situation for enabling the incumbent of it to propa-

gate Christianity among the heathen. So that if your Lordship does not see proper immediately to influence the society to continue the salary at Albany, and the pension Mr. Barclay has had already; yet I most humbly beg, you will, by some means or other, contrive so to influence that venerable body, as that Mr. Barclay may return in orders, with a mission for the pious undertaking in which he is engaged. I humbly intreat your Lordship's prayer and blessing, and remain, may it please your Lordship,

Your Lordship's most obedient
And dutiful son and
Humble servant,
SA. JOHNSON.

Bishop Gibson to the Rev. Mr. Johnson.

GOOD SIR,

Whitehall, Feb. 3, 1737-8.

I HAVE been long sensible of the need there is of Bishops in the Plantations, and have not been wanting in my endeavours to bring it about. I may add, that I attempted it at a time when I had much greater probability of success than at present, and the cold reception it met with then abundantly convinces me that it is altogether in vain for me to take the least step towards it now. Such a general application as you mention from thence, would only increase the suspicion that the thing aimed at is an independence on the mother country.

As this comes by Mr. Barclay, I need not say any thing of what has been done here with regard to him. By all the conversation I have had with him, he seems to be a truly valuable man, and to have both ability and a disposition to do much good.

I am, Sir,

Your assured servant and brother,
EDMUND. LONDON.

P. S. I would not be understood, in what I have written, to discourage any application for a Bishop from the Clergy of any government, who are the society's missionaries. What you

mentioned in your letter was a *general application* from all my commissaries, which could be understood to be set afoot by no person but myself; and that alone would be sufficient to blast the design, since I am marked out here, and looked upon with a jealous eye, as one who is bent upon supporting and enlarging church power. I shall not say what my thoughts are of its succeeding or not succeeding in another hand, but I am sure it could not succeed in mine.

E. L.

Bishop Berkeley to the Rev. Mr. Johnson.

REV. SIR,

Dublin, May 11, 1738.

I Should not have been thus long in arrear in regard to my correspondence with you, had I not been prevented by ill-health, multiplicity of business, and want of opportunities. When I last heard from you I was at Cloyne, and am returning thither now with my family, who, I bless God, are all well, except myself, who, for a long time past, have been troubled with an habitual cholic, nor am I yet freed from it. My wife sends you her compliments, and we both join in good wishes to you and your family. The accounts you sent me from the college at New-Haven were very agreeable, and I shall always be glad to hear from you on that or any other subject. I am sensible you have to do with people of no very easy or tractable spirit. But your own prudence will direct you when and how far to yield, and what is the proper way to manage with them. I pray God preserve you and prosper your endeavours,

And am, Rev. Sir,

Your very faithful servant and brother,

G. CLOYNE.

Dr. Berriman to the Rev. Mr. Johnson.

DEAR SIR,

I Am glad to find that you have no other objections against my book than what you meet with in the title: if I can believe

my poor labours are of any use to the public that is satisfaction and reward enough for me. I am not conscious that I have neglected any proper opportunities of changing a curacy for a benefice; and I am determined, through the grace of God, never to use any indirect methods to obtain one. Once I was a candidate for a living, I may say twice, before you came unto these parts, and for about eight or nine since, four or five of them with fair prospects of success; one last year in the gift of Eton College, where my brother is fellow; there are but seven of them, and the Provost at their head; but some are of opinion, he will never suffer me to have any thing in their gift. A town living, which is so, has been vacant above two months, and though endeavours have not been wanting to soften the Provost, yet it appears very probable all will be in vain. I thank God I am well content with my present station; and can willingly wait for preferment till I get into the other world, where I have no doubt of meeting with it, through his infinite grace and mercy; and that makes me pretty indifferent as to extraordinary advantages in outward things. I bless God for any opportunities I have had of being in any degree useful to others, and scarce know whether I should have been furnished with more if I had been Rector of the Parish where I have been Curate for fourteen years. I have but little remembrance of what you mention about Eusebius; but am very much persuaded the person by whom it was ordered paid me for it, if not you are heartily welcome to it.

* * * * *

Dr. Herring, who was Bishop of Bangor, is now made Archbishop of York. He was fellow of Bennet College when you were at Cambridge, and you saw him there, as you did also Dr. Mawson, then vice-master of that College, now Bishop of Chichester.

I am, dear Sir,

Affectionately yours,

J. BERRIMAN.

April 26, 1743.

Bishop Gibson to the Rev. Mr. Johnson.

GOOD SIR,

Fulham, Sept. 6, 1748.

I Received your letter by Mr. Thomson, and have ordained him Deacon and Priest, to qualify him for the society's mission, which he has obtained.

As the mission for Ministers in New-England is under the care of the society, who are the proper judges when and where missionaries are wanted, I am not willing to confer orders upon any persons for the service of that government but such as come to me through their hands. To them the representations of the people are properly made for an addition to their allowance, (and now, by a late large collection which has been made, they are enabled to create new missions where they find them needful) and to them the *security* is given for the payment of what the inhabitants promise.

I have not now at hand a former letter of yours, but have a general remembrance of your mentioning the convenience to many of the Clergy there if another commissary were appointed for the parts remote from Boston. This, I think, would be right, or, at least, deserve consideration, if a *new commission* were to be granted, upon the death or resignation of Mr. Price; but I care not to revoke any part of what I have granted without his consent. In the mean time you will communicate this to your neighbouring Clergy, whom, together with yourself, I commend to the divine protection, and remain,

Sir,

Your assured friend and brother,

EDM. LONDON.

*Lieut. Gov. Colden to the Rev. Mr. Johnson.*

SIR,

Coldenham, March 26, 1744.

I Am glad that I can inform you that the encouragement Mr. Watkins meets with from the people here comes nowise short of what they gave him reason to expect; and I hope (from his

temper of mind, so far as I have been able to observe it) that it will grow after he shall have settled among us. Some, I know, have subscribed in such manner as not to make it uneasy to themselves to encourage his diligence in his office by additional gratuities. But, besides this, there is one thing in this part of the country which I think proper to mention to you, and which, by conveniencies and profit together, may prove of more use to him and his successors than the whole of the subscriptions now made. Some time in Queen Anne's reign nine German families, of the Lutheran persuasion, came over to this country, and brought a Minister with them. The Queen ordered a tract of land to be granted in the usual manner to these families, and a glebe to be set apart for the use of their Church. Five hundred acres were accordingly set off for that Church, situated on Hudson's river, and convenient for those who are subscribers for Mr. Watkins. This, I suppose, was done with a view to draw many more of that nation and persuasion into this part of the country, where then there was a large quantity of uncultivated land. But these German families, soon after their receiving this grant in the usual form of this country, sold all their rights to people now living upon that land, and removed into distant parts, so that I know not of any one family near this place that now makes profession of the Lutheran religion, or any person that claims any right in the glebe land. A considerable part of it is improved, and pays a small yearly rent. It is given out that the rent is paid to the Lutheran Church in the city of New-York; but I know of no claim that society can have to it, the land being granted for another purpose, and for the use of another society, at above sixty miles from New-York, and now absolutely extinct; and I suspect that this rent is really applied to private use under this pretence.

As this tract of five hundred acres of land is situated in a very healthy part of the country, nearly in the middle between the cities of New-York and Albany, and upon Hudson's river, which is the common highway both for travellers and transportation between these two cities and the country adjoining to them, I think it well situated for a public school, and that this quantity of land will, in time, be sufficient to give encouragement for both a school and a Minister.

Now, Sir, if the Bishop of London, or the society for pro-

pagating the gospel in foreign parts, or both, shall think proper to recommend this matter to our Governor, to have this five hundred acres of land applied to the uses I have mentioned, I am of opinion, that no obstruction of any weight can or will be made to the doing of it, and will be a certain method of establishing the Church of England in these parts; and which, considering that there is no congregation of the Church of England any where between New-York and Albany, in the space of 150 miles of a well peopled country, may deserve the more consideration.

I am, Sir,

Your humble servant,

CADWALLADER COLDEN.

Answer.

SIR,

I Am very humbly obliged to you for yours of March 26, and am glad, if Mr. Watkins has proved so acceptable among your people, that you conceive good hopes of his being useful in promoting the good ends of the society in your parts. What you mention to me of the five hundred acres of land is indeed an affair of very considerable importance to that purpose, and I doubt not but if it were properly recommended to the Bishop and society it might be obtained, and would be of great public advantage towards the promoting of religion and learning among you in the course of time; but it appears to me that Mr. Commissary Vesey is the proper person to make a representation of it, as it is an affair that lies within his province; however, if you can point out to me any thing within my power wherein I can be useful in bringing this about, I should gladly assist in it. But it seems to me that it would not fail of success if your Commissary should apply to the Bishop and society to desire their influence with your Governor, or perhaps only your mentioning it to him would be sufficient to answer the end, if such a disposition of it as you mention be in the Governor's power.

I doubt Mr. Watkins, who was obliged to spend what little

fortune he had in getting his education, is scarce able to defray the expenses of his passage and undertaking in going for orders; nor are his friends here able to do much for him; it would, therefore, be a good charity, if you and Mr. Nichols could influence any good gentlemen in your province in making a collection towards the defraying his expenses in this undertaking.

I am much obliged to you for the observations you have made upon Bishop Berkeley's pieces that I sent you. I take it that the great design of that gentleman in what he wrote, was to banish scholasticism, and all talk without any meaning, out of philosophy, which, you very well know, has been the bane of science in all other parts of learning as well as in religion and morality.

* * * * *

As to his mathematical pieces, I confess I am not versed enough in the sublime mathematics to be a judge of them, and so cannot pronounce on this subject. I am very loth to give you the trouble of transcribing, otherwise I should have a great curiosity to see what you have wrote upon it, in order that I might make a better judgment; but this is too great a favour for me to ask.

I am much obliged to you for the copy of the Philadelphia plan for the promoting of useful knowledge, and wish gentlemen of capacity for it may encourage it. I am, &c.

S. J.

(To be continued.)

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I am much obliged to you for the copy of the Philadelphia plan for the promoting of useful knowledge, and wish gentlemen of capacity for it may encourage it. I am, &c.

S. J.

(To be continued.)

For the Churchman's Magazine.

A Comparison of the Controversy between the Calvinists and the Arminians, with the rest of Holy Scripture.

(Continued from p. 246.)

*3. Of Free-Will.**

THERE should be here remembered the particular in which the parties are agreed ; and the two particulars, in which they differ. The former is, the utter inability of man as to recovery from the apostacy ; and the absolute need of the interposition of Divine Grace, for the accomplishing of the effect. The latter are the imputation of the sin of Adam to his posterity ; and the entire and radical corruption of human nature. It must be notorious, that these subjects have entered into the controversy between the Calvinists and the Arminians ; although, in the synod of Dort, as the latter had clearly affirmed man's natural impotency, and as this was among the tenets of the former also, no decree was made by the one against the other.†

The doctrine of the imputation of the sin of Adam seems to rest on these grounds : that he was appointed the representative of his future posterity ; that there was established a covenant of works, by which he bound himself and all mankind to obedience ; and the great Creator condescended to covenant, on the condition of that obedience, everlasting life to him and them. The premises being presumed, the consequence of imputation follows.

* There may be propriety in again mentioning what was said under this point, in the first department of the work, on the term free-will. It has been considered as inaccurate ; because the will, in respect to external force, cannot but be free. Accordingly, the word is here considered as expressive of what the Greeks called *αυτεξισις*, or a power inherent to the mind.

† It may seem an omission, to have taken no notice of what has been considered as another branch of the apostacy—the loss of original righteousness. The reason is, that it has not entered into the controversy. There is no difficulty in conceiving of devout and holy affections, excited agreeably to a law of man's nature ; and then of the ceasing of these ; so that he is left a mere natural man, in St. Paul's sense of the expression ; or with proper ties only accommodated to the wants of his temporary being. And it will follow, that whatever of the aforesaid affections are subsequently excited in him, must be under the agency of the Holy Spirit. This the author supposes to be a part of the belief of the Christian Church generally.

But are these things so? And is there any evidence of them in the Bible? First in regard to the representative character: It frequently occurs in human institutions; as where a nobleman represents all his posterity, in respect to the estate and the honours of the name. These are positive privileges; not such as could not have been rightfully denied; but flowing from the especial favour of the social body, or of those who exercise its powers. To inflict positive punishment on the children, for the parent's crime; and that out of all proportion to any benefit derived from the civil relations in which they stand; is a species of penal law, which cannot indeed be said never to have been put in force; but has been in none other, than the most barbarous of former times; and is looked back on with universal detestation, under the influence of the more improved maxims of the present day.

In the divine proceedings also, the idea of covenant intervenes. For instance, there is that made with Abraham, as recorded in the 17th chapter of Genesis; and that with the whole congregation of the children of Israel, as it stands in the 24th chapter of Exodus; when Moses sprinkled the Blood and said—"This is the blood of the covenant which the Lord hath made with you." That these covenants were not only for Abraham and the Israelites respectively, but for their posterities also, is certain; and it is especially declared in the former instance, by the rite of circumcision; which was the sign of the covenant in the flesh; not only in the person of Abraham, but in his seed after him. This covenant, however, respected peculiar privileges; and the consequence of disobedience, merely as in contrariety to the covenant, was the loss of these; to which the Israelites had no more natural right than others: For as to any penalty in another life, it was such a fruit of disobedience, as would attach to it without consent on the part of the offender. There can be no reasoning from transactions of the kind here spoken of, to the covenant in question; in which there is supposed a forfeiture of everlasting life and an entailment of everlasting misery, by representation; while yet, the persons so deeply concerned had no voice in the appointment of their proxy.

Adam being described as the representative of mankind; and there being further supposed, that God entered into covenant with him, it is called the covenant of works, to distinguish it

from the subsequent one of grace. But what ground is there of the distinction? And had Adam retained his innocency, what would have been all the felicity which might have been allotted to him, but the effect of pure grace—of the same grace, which had brought himself, and all the fair creation surrounding him, into being?

Where is the record—where is an hint given of this covenant? The writer of this could never find a single text alleged to the effect; unless by applying to it what is said of the covenant in the law of Moses. This indeed has been introduced, with a view to the subject; and an allusion has been made to what is said of the two covenants, mentioned in the epistle to the Galatians (ch. iv.) although it is there defined, that the first of them was that “from Sinai, which gendereth unto bondage;” and therefore cannot be a covenant made in Paradise.

It is worth the while of an inquirer, to search for scriptural evidence on this point, in professor Witsius’s celebrated treatise on the covenants: But the use here expected to result, is an entire conviction, that there is nothing to be said. Had there been any authorities in scripture, they certainly would not have been entirely overlooked by this acute divine. But although we have, in his work, a chapter on the parties to this covenant; another on its condition; another on its promises; another on its penal sanction; another on its sacraments; another on the violation, and another on the abrogation of it; yet to show that such a covenant was ever made, there is absolutely nothing: unless, as was said, the inquirer will accept of allegations, concerning the covenant made on Sinai, or with a text which will be noticed by and bye. It is true, that the said learned person, speaking of the Mosaic law as a covenant (ch. i. 23.) denominates it not only “legal,” but “of nature:” And by this it seems insinuated, that, as a natural covenant, it was laid on Adam by the condition of his creation. But this is to confound subjects of a very different nature. Independently on any precise stipulation on the part of God, we are under obligations to obey him. If in the Abrahamic covenant, and in the Mosaic, he stipulated especial benefits, in reward of that obedience which was his due; this has nothing to do with the relations, in which man stood in Paradise; and in which he now stands, except under such a peculiarity of circumstances as that alluded to. The text of scripture intended

to apply directly to a covenant made in Eden, is Hosea vi. 7. For speaking of the first sin, Witsius adds—"Thus Adam transgressed the covenant:" and this with a reference to the aforesaid passage. It must be an hard strain, that should give the words an apparent bearing on the subject. The passage stands in the translation thus—They, like "men, have transgressed the covenant." That the translation "men" is justified by common use of the original word, will not be denied: And therefore, to translate it "Adam" in the present instance, merely to suit the supposed fact, would be a circular sort of reasoning, that only shows the difficulty of obtaining scripture for the purpose. But even supposing Adam to be spoken of by Hosea, there would be no propriety in the application of the passage. For although the word "covenant" is used to denote a transaction, in which the Creator is a stipulating party on one side, and the creature on the other; yet it has additional senses, enumerated by Witsius himself, in the third section of his first chapter. He there notices three senses, one of which is that of a precept: And so the result would be, as intended by Hosea, that as Adam had transgressed the divine precept, given in Paradise; so the Israelites had broken the preceptive economy of Sinai. Professor Turretine has made a similar use of the aforesaid text; and indeed it seems to have been a favourite one with Calvinist divines, on an occasion so very pressing.

Let there be taken the definition of the covenant, said to have been made with Adam, as it is given by Witsius himself; and let it be compared with what scripture has revealed, concerning Adam in his first estate. The definition is—"an agreement made between God and Adam, formed after the image of God, as the head and chief of all mankind, by which God promised eternal life and happiness to him, if he yielded the most perfect obedience to all his commands; subjoining a threatening of death, if he transgressed in the least point: And Adam accepted the condition." Now let it be asked—What evidence have we of such a covenant, between the great Creator and his newly formed creature? That the former designed a continuation and even an increase of benefit, may be believed from the consideration of his adorable perfections; and from the ends which may reasonably be supposed to have been in view, in his calling into existence of a

new order of intelligent beings, created in his image and after his likeness. And that, on the part of man, there was the most unlimited obligation of obedience ; is what it would be presumption to deny or question. But when the beneficence on one side and the submission on the other are digested by human interpretation into the form of a covenant, it is natural to demand the authority for such a procedure. And when it is with the view to raise from it a theory, that is to have an influence on every branch of theological inquiry ; it becomes a matter of immense moment, to set off satisfactorily from the beginning point.

But with the supposed character of Adam and the covenant, there is another principle connected ; of which no evidence, so far as the writer of this knows, is even attempted. It is, that if Adam had persevered in innocency, it would have availed, not for himself only, but also for his posterity. This does not follow from the nature of a covenant. In that with Abraham and his seed, any individual of them might lose the benefit, as it respected himself. If, as the doctrine of Calvin confesses, it was left to Adam's self either to fall or to persevere ; analogy points to the inference, that, even in the event of his perseverance, the same liberty would have attached to every individual of his descendants. Is there any thing contrary to this in Scripture ? Not a word : and yet, the whole theory of Calvinism presumes the probation of Adam to have been for his posterity, as well as for himself. Otherwise, there would have been no benefit to them, as the result of his obedience ; to be a counterpoise to the misery which was the consequence of his fall.

But professor Witsius thinks, that he removes the difficulty by arguing (book i. chap. 2.) that " if Adam had in his own and our name, stood to the conditions of the covenant ; if, having finished the course of his probation, he had been confirmed in happiness, and we and his posterity in him ; if, fully satisfied with the delight of animal life, we had, together with him, been translated to the joys of heaven ; nobody would have complained, that he was included in the head of mankind : Every one would have commended both the wisdom and goodness of God." Here the professor seems to confound two matters, in themselves distinct—the not complaining and the commending. If a father should bind himself and his children in a covenant,

by which, according to the performance or the failure of some act on his part, dependent wholly on his will, there were secured to all of them the enjoyment of great dignities and riches ; or else to be brought on them an hopeless state of shame and penury ; in the event of the performance of the condition, the children might not complain, but it is not probable that they would approve. The professor intends an addition to his argument, by going on to remark, that no descendant of Adam can assuredly know, whether, in the same circumstances, he would not have done the same. "Dost thou (says this author) most iniquitous censurer of the ways of the Lord, boast thou wouldest have better used thy free-will? Nay, on the contrary, all thy actions cry aloud, that thou approvest, that thou art highly pleased with and always takest example from that deed of thy first parent, about which thou unjustly complainest." But how irrelevant is this argument ; which, from the circumstances of a creature confessedly labouring under a diseased nature, and according to the theory of the reasoner, subjected to an inevitable necessity of sinning in every action, infers what the same creature would do, under that liberty which Calvinism does not deny to man in Paradise ! It is true, that no man can know whether, in his person, the same liberty might not have had the same unhappy issue. But there is as little right to presume of him the affirmative of the proposition ; much less, on the presumption of it, to declare him in reason subjected to endless misery. On any other principle than that here maintained, man must be supposed to have been created sinful : which rests the matter on quite other grounds.

Of the inventions of federal headship and a covenant of works, it would seem, that they must have been designed as a mere rationale for the doctrine of the imputation of the sin of Adam, supposed to be taught in the 5th chapter of the Epistle to the Romans, verse 12 and following. Although it is hoped, that this passage has been explained in the former part of the work ; yet, as it is the only place in Scripture usually alleged for the establishment of the doctrine, there may be a use in so far recurring to the subject, as to obtain a comprehensive view of the arguments which prove, that the Calvinistic opinion cannot be the matter intended.

1st, It is not credible, that, of a doctrine of such importance,

there should be no direct intimation, except in a single passage of Scripture ; and that confessedly a digression from the principal purpose of the writer. For the doctrine, if true, has an intimate connection with doctrines of like importance with itself ; and not only so, ought to give a tincture to the devotions, which are composed or uttered under the belief of it. It must be incumbent on men, to pray to be relieved from so great a burthen ; and if they believe it to have been removed from them, to be for ever grateful for the benefit. Above all, the great duty of repentance should have respect to it : For although it seems difficult to conceive of one man's repenting for the sin of another ; yet, if that of Adam have been made ours by the act of God ; it must needs come within the design of all those precepts, by which we are commanded to repent.

2dly. It represents St. Paul as an insufficient reasoner. He was answering prejudices of Jewish origin and entertained by Jewish Christians. One medium of proof with him, is an effect of Adam's sin ; which it would have been foreign to his design to have stated in any other point of view, than as known and admitted by those, whom it was his object to refute. But what evidence is there in Scripture, or in the talmudic writers, or in the valuable remains transmitted by Josephus, which gives the least hint of all mankind's incurring damnation by Adam's sin ? There is not a particle of record to this effect. But let the matter be supposed designed of the universality of mortality through Adam ; and then the Apostle presumes nothing, but what would be admitted by every Jew ; and the reasoning founded on such conceded fact is pertinent and conclusive.

3dly. The interpretation intended to support the opinion leads to consequences not admitted by its advocates ; and therefore avails them nothing. The extent of the benefit by Christ is evidently affirmed to equal, and even to surpass, as is thought generally, that of the loss through Adam. But this can be true, only on the supposition, of mortality as the loss, and of the contrary as the benefit. The words alluded to are in the 18th and 19th verses.

4thly. The same opinion educes from the passage a sense, too far wide as well of reason as of fact, to be owned by either side. For when it is said—"Death reigned from Adam to Moses, even over them that had not sinned after the similitude

of Adam's transgression ;" if by " death" be meant, as is stiffly contended relatively to the 12th verse, that which is eternal ; it follows, that damnation had been the lot of all who had lived before the giving of the law. For it will be in vain to say, that the passage has respect merely to the becoming liable to damnation in Paradise. It is here spoken of, if indeed that be the sense of the word, as actually inflicted on the whole race of mankind, during a long term, in the periods in which they respectively lived : And a very strong expression is used, that of reigning over them. There is no getting over this difficulty, but by supposing the word death to undergo an entire change of meaning, between the 12th verse and the 14th. And here let it be noted by the way, that, in the intermediate verse, the only passage brought from Scripture to prove the imputation of the sin of Adam to his posterity, the word imputation is used as expressive of the charging of the guilt of the sins of men upon themselves ; while there is no application of the same word, although so favourable an opportunity offered, in the extraordinary connection which the Calvinistic theory supposes.

5thly. It is no small difficulty, that we read in the passage, of some " who had not sinned after the similitude of Adam's transgression." If, as is alleged, all men sinned in him, they surely did so after the similitude of his transgression. Indeed, on this ground, every subsequent sin of Adam is as much ours, as is that in Paradise. And so is every man's sin that of all his posterity to the end of time.*

6thly. The comparative novelty of the interpretation is a presumptive argument against it. It does not date its origin, at

* The author of this, having always understood Dr. Witherspoon to have been a Calvinist to the extent of the system, was surprised to find him not saying, in his Lectures, a sentence expressive of imputation. He refers, indeed, to the passage in the 5th of the Romans ; but merely considers it as evidence, that the corruption of mankind was derived from Adam. He also uses the terms " federal head" and " covenant of works ;" but in explaining his sense of the last term, he says—" The giving a special command, with a threatening annexed, does evidently imply in it such a covenant : " Whereas the common use of the term seems to require stipulation on the other side also. Even in speaking of transmitted sin, he expresses himself in language far short of that of his communion. For he says of Adam and his posterity—" They lost a great part of the image of God, in which they were created : " Which is not the same with the being " made opposite to all good, and wholly inclined to all evil." This professor's well known learning and intelligence forbid the supposition, that he delivered himself without due consideration on such points, and in educating for the ministry.

least among Protestants, quite so high as the memory of Calvin: For it is not justice to that celebrated man, to suppose him the advocate of a doctrine, which now makes so conspicuous a figure in the system called by his name. Neither do we find in him the hypotheses of a covenant of works and federal representation; which seem to have been put in since, in order to prop up the doctrine of imputation. Still, when the controversy arose between the Calvinists and the Arminians, these matters were zealously maintained by the former; and have been accordingly considered in this place.

In the passage already quoted from Calvin, in which he says, that "infants carry with them their damnation from their mother's womb;" he adds—"being bound, not by another's fault, but by their own:" a sentiment, be the weight of it what it may, applying to inherent depravity; which is a matter distinct from imputation.

The parts of the passage which are thought the most to favour the doctrine of imputation, are where it is said in verse 12, (according to the marginal reading, here acknowledged to be correct) "in whom all have sinned;" and in verse 19, "many were made sinners." To counteract the application of these clauses, an instance was given of the same manner of expression in 1 Kings i. 21. But professor Witsius finds fault with Grotius, for quoting that passage to the same effect; and says (chap. viii. sec. 34) that Bathsheba did not there mean the undergoing of punishment without fault; but the being found guilty of a treasonable aiming at the kingdom. There is nothing in the passage, to justify this construction. David had designated his son Solomon, to the inheritance of the crown. In the yet unsettled state of the monarchy, it does not appear that there was any constitutional principle, opposed to this; and on the contrary, the design of the King had the divine sanction. Had Adonijah reigned, Bathsheba and Solomon would not have been rebels; but she had good reason to believe, that the fate of rebels would have been theirs.

Had Witsius succeeded in warding off the force of this passage, there would still have been many other passages, to the purpose of the criticism, which it was to support. There shall be here a reference to two of them. In Psalms xxxvii. 33, the words rendered "will not condemn" would be, under a

more strict translation, "will not make him guilty." So in 2 Kings vii. 9, where it is said "some mischief will come upon us," the literal translation would be "iniquity will meet us:" although the innocency of the persons is beyond a doubt.

Among all the writers of sacred scripture, there is not one who may so easily be supposed to have adopted this short way of writing, as St. Paul. We find him doing it on many subjects, not connected with the present. And in regard to the present subject itself, we find him not scrupling to say of the adorable Redeemer—"he was made sin for us:" which seems a strong figure, although Witsius thinks otherwise. He urges—and is supported by the Septuagint, that "*αμαρτια*" sometimes signifies "a sacrifice for sin." Yet it is applied in a stronger way here; although by a figure, founded on that idea. In the passage, believers are called, not merely "righteous," but "the righteousness of God in Christ." Accordingly to complete the contrast, Christ must be considered (figuratively) as not merely "a sinner," but "sin."

The same author supposes an insipid tautology in the interpretation; it being, as he states, in effect to say—"So death passed upon all, through whom all die." But the two clauses are not the same; the latter clause expressing not simply death; but this, in alliance with the medium by which it came. He further objects, that there being an acknowledged punishment of the posterity of Adam for his sin, they must be adjudged to have sinned in him; since punishment, without sin, would be unjust. The reasoning would be good, if the new condition of the human race were less marked by benefit, than by infliction. The former may be abridged without injustice; and even to the highest praise of the divine benignity, if the end to be accomplished should bear the impression of that attribute; as is here supposed to be the case.

Now let it be considered to what point tend all the speculations concerning a covenant of works, and the imputation of Adam's sin. It is for the purpose of accommodating the whole system of theology, to the eternal damnation of all mankind, incurred by that single act. And professor Witsius thinks, that he finds the awful sentiment included in the threatening in Gen. ii. 17; the more literal translation of which would be—"dying thou shalt die." The expression is certainly very strong; and

as if it had been said—"thou shalt utterly die." But is there no way of satisfying them to the extent, under the primary and obvious meaning of the word "death," as denoting the whole extinction of being? This is the sense which would occur to every mind, on reading the transactions recorded in the beginning of Genesis. It would require very unequivocal authority from the New Testament, to support the other opinion: But of such authority there is alleged no more, than what is supposed to be in the much mistaken passage of the 5th chapter to the Romans.

But to make amends for the deficiency of Scripture, reason is appealed to for the interpretation; as an evident consequence of the circumstance, that when Adam sinned, his whole posterity were in his loins. But is not the operation of this argument too extensive, for the maintainers of it? We were all, say they, in the loins of Adam when he sinned. And were we not equally so, when he repented; if this happened, as is supposed? Or, if it did not happen, does it not apply to the offspring of those, from whom the imputed guilt has been removed? If then, on the professed principle, men must needs be partakers of a father's sin; surely it is an effect of the same, to give an interest in his obedience. But this, it will be said, if to be brought about in any way by another, must be the effect of a new act of grace, which God may extend or limit at his pleasure. Be it so: but at the same time let there be dropped the argument of fitness, from our being in the loins of our progenitor; which would extend as much to the one case, as to the other. Independently on this, no man possesses any benefit which is more the effect of grace, than was the condition of Adam, under the promise made to him in Paradise.

It is time to proceed to the examination of the other branch of Calvinistic doctrine—that of the entire and radical corruption of human nature.

It is trusted, that there is no want of reverence of the holy Scriptures in the remark, that, in the interpreting of them, we should not altogether lose sight of human nature, and of human life; such as they lie before us, and are the subjects of every day's experience. Protestants very properly have recourse to evidence as clear and not more so than this; when they appeal to human sense, in contradiction of the Roman Catholic inter-

prétation of our Lord's words, in the institution of the Eucharist. The words, literally taken, are decisive for the opinion which Protestants reject. But they say, that this is overruled by the evidence of sense; and that therefore the command should be interpreted on other grounds, contended to be reasonable in themselves and in analogy with other passages of Scripture. Let it be here remarked, what extravagance would result, were there admitted the principle, that whatever in Scripture is descriptive of man should be interpreted strictly, without reference to general fact on one hand, and to the particular purpose of the writer on the other. Thus, when Abraham describes man (Gen. xviii. 27.) as being "but dust and ashes;" such a saying might prove him destitute of an immortal spirit. The same doctrine might be deduced from what is said by the divine Being in Gen. vi. 3. "My spirit shall not always strive with man; for that he also is flesh." And in like manner, in regard to human life, what is said in Job v. 7—"Man is born to trouble as the sparks fly upwards," strictly applied, would prove that his condition admits of trouble only; and that he is a stranger to every species of satisfaction.

Equally far from all reasonable rule of interpretation and of facts existing before our eyes, it is here conceived that they wander, who explain what is said of man's sinful nature and condition, as though it involved an hatred of all good and an inclination to all evil. But let the prominent passages be examined.

Great stress is laid on Gen. vi. 5—"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart were only evil continually;" and in viii. 21—"The imagination of man's heart is evil from his youth." The former of these passages evidently applies to a general depravity of manners; the result of evil communication and bad example; after the sons of God had contracted alliances with the daughters of men: meaning the posterity of righteous Seth, with that of wicked Cain, as is generally supposed. And yet, however universal the affirmation, it was not intended strictly; because Noah and his family appear, from other places, to have been exceptions from the general profligacy. The latter of the two passages affirms, what is not here denied, but on the contrary held up as an important truth, that

there is a corruption of human nature ; although not in the extent which Calvinism contends for.

Perhaps there is no text, that has been oftener enlisted in the service, than Job xiv. 4—"Who can bring a clean thing out of an unclean? Not one." The full effect of this might be acknowledged ; were it not an act of justice due to holy writ, to rescue the passage from all application to the subject. Whoever will read with attention that chapter of the book of Job, must perceive it to be a plaintive lamentation of the sorrows of humanity ; and especially of the shortness of life. What have these to do with cleanness and uncleanness, in the ordinary senses of the words? Nothing : and accordingly the word translated clean טָהוֹר besides the being used for "true" and "clean" in a levitical and moral sense, signifies "brightness" as ascribed to the heavens, in Exod. xxiv. 10. and Job xxxvii. 21. And what comes nearer to the present point, it is applied to the glory of the human character and condition, in Psalm lxxxix. 44 : For we there read—"Thou hast made his glory to cease and cast his throne to the ground." For "glory" we have "brightness" in the margin ; and it might have been "cleanness," with as much propriety as there is put "a clean thing" in the place in question. The word translated "unclean" has its root in the other word ; and is the contrary to it.

There is urged, to the present point, another quotation from the same book, (xxv. 4.) "How then can man be justified with God? Or how can he be clean, that is born of a woman?" Moral purity, as pertaining to man, is not advocated in this treatise. But that, in the text in question, human nature is not held up as a mass of unmixed wickedness, is evident from the next verse ; which shows the comparative point of view in which the words are to be taken—"Behold, even to the moon and it shineth not ; yea, the stars are not pure in his sight."

Still more pointed language is thought to be found in chapter xv. verse 14, 15, 16—"What is man that he should be clean, and he which is born of a woman, that he should be righteous! Behold he putteth no trust in his saints ; yea the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water!" Here is another comparison. It is that of man, with an higher order of created beings. But if the "drinking of iniquity like water" be held

expressive of a tendency to all manner of wickedness as a radical and universal property of human nature ; let it be remembered, that the speaker (Bildad) is not always correct in the opinions which he delivers. In the speeches of the three friends of Job, there is certainly much brilliant and instructive sentiment : They are however reprov'd for having uttered some rash opinions, before the conclusion of the Book.

What shall be said of Psalm li. 7—" Behold I was shapen in wickedness and in sin hath my mother conceived me ? " The answer is—Let it be acknowledged, and not without deep sensibility of the danger of our condition on this account, that our earliest recollection may show us, how continually evil has assailed us under the specious appearance of good ; and how easily, any further than resisted by the help of divine grace, it presses into its service all our powers, physical, animal and intellectual ; all which, however, bear abundant evidence, that they were created for and accommodated to other objects and pursuits. If there must be imposed a most rigorous interpretation on the Psalmist's words, indited at a time when his mind was humbled under the sense of crimes actually committed by him ; and when he was pouring out his heart in supplications for forgiveness, almost indicative of despair ; such an interpretation would lead to a sense, which both the Calvinist and Arminian would abhor, but from which, however, some commentators have thought it necessary to vindicate the passage. The truth is, the Psalmist cannot reasonably be supposed intending any datum, for the determining on the constituent principles of human nature. As found in himself, it was under a continual liability to evil. Every man who contrasts human sinfulness and imperfection with the purity and the perfection of the divine law, will be ready to say the same of his own heart : And there is no contradiction of this, in the argument of the present work. To construe the above mentioned words of the Psalmist, without regard to the considerations here advanced, would be as unreasonable as to make the same use of what he says in another place (Ps. lv. 3.)—" the wicked are estranged from the womb, they go astray as soon as they are born, speaking lies." In this Psalm, David is supposed to be describing the wickedness of Saul's counsellors, who were instigating their master against the complainant. Knowing their characters, he represents them as having been wicked

from very early life ; which he expresses under the terms "as soon as they are born" and "from their mother's womb:" strong language indeed ; but involving absurdity, if taken according to the letter. For how can a man have "gone astray and spoken lies," from the early period referred to?

"The heart is deceitful above all things and desperately wicked" says the prophet Jeremiah (ch. xvii. 9.) adding—"who can know it?" And this has been thought pertinent to the present subject. There can be no doubt of the wickedness, to which the heart of every man is liable: And if we were to doubt that guilty passion may put on deceitful appearances to the man who cherishes it in his bosom, we might be put to shame by the importance with which even the heathen sages have clothed the precept—"know thyself." But that this passage has in view the hearts of all men, may well be questioned. Not long before, there are denounced, by the mouth of the prophet, the divine judgments against "the man who trusteth in man and maketh flesh his arm and in his heart departeth from the Lord." Next, there is contrasted a blessing on "the man that trusteth in the Lord and whose hope the Lord is." And then come in the words in question ; which are a reason why we ought not to trust in man, whose heart we cannot know ; and why we ought to trust in God, who says of himself—"I the Lord search the heart and try the reins, to give to every man according to his work, and according to the fruit of his doings."

The following text has been thought to involve the sentiment in question: (Prov. xxii. 15.) "Foolishness (confessedly another name for wickedness) is bound in the heart of a child, but the rod of correction shall drive it far from him." It might have been supposed, that the passage has nothing to do with the season of life, too early for the rod of correction to be applied to it. But in truth, the original word "נָכַח," although applicable to childhood, is not restricted to it. We find it applied in many places to a progress towards maturity, much beyond infancy. One instance shall suffice. The young men, spoken of by Abraham in Genesis xxv. and who had attended him in his war against the five kings, are denoted by this term. The text means, that wickedness may be incorporated with the inward character, in very early life. More than this would not be con-

sistent with the intimated remedy ; because some children are restrained from vice and educated to religion and virtue, without the rod of correction ; and very many without so much use of it, as makes it the chief instrument of discipline. If these sentiments be incorrect ; it must have been a false boast of good Obadiah, when he said (1 Kings xix. 12.) " I, thy servant, fear the Lord from my youth : " the very word being here used, which is translated " child " in the text in question. If therefore it should be affirmed, that the Hebrew word, although admitting of the translation " young men " and even " young women " embraces the sense of the very earliest period of life ; the same is as applicable to the passage in Kings, as to that in Proverbs. The Greek word " *βρεφος* " also describes an infant strictly speaking ; and yet St. Paul tells Timothy (2 Tim. iii. 15.) " from a child (*απο βρεφους*) thou hast known the holy scriptures. " Did the Apostle mean, that Timothy had been instructed in the scriptures, while at the breast ? By no means. But he left to the sense of propriety, to determine the precise application of the expressions ; which must have imported, that the sacred oracles became known, in proportion to that advance in years, which was suited to the intended use of " making wise unto salvation. "

(To be continued.)

For the Churchman's Magazine.

A View of the Evidences of the Divinity of Christ, in several Sermons. By the Rev. CHRISTOPHER E. GADSDEN, A. M. assistant Minister of St. Philip's, Charleston.

Jesus Christ ; he is Lord of all.—Acts x. 36.

[Continued from p. 257.]

YOU have for some time past been invited to the consideration of that fundamental doctrine of christianity, the divinity of its author. The numerous evidences of this truth have been exhibited to you, and I have no doubt you are prepared to acknowledge that they are abundantly satisfactory. I am unwilling, however, to conclude the subject without reminding you of an

inference from that general view of our Lord's history to which we have been incidentally drawn ; an inference which has probably suggested itself to most of my hearers, and which is itself a most conclusive argument for our Lord's divinity. It is, that if he be not God, his history is contradictory in itself, and at variance with other parts of the sacred writings. Yes, my brethren, the supposition that Christ is not God, is utterly irreconcilable with many scriptural texts ; with the character of God, of Christ, and of the apostles. This is a serious assertion ; it is one, however, which can be substantiated.

Let us instance it as it respects scriptural texts. Much of what we should have to offer under this head has necessarily been anticipated ; the position is now made for the purpose of introducing such texts as could not be systematically arranged under other heads of discourse. It is recorded by St. Matthew, (xxii. 42.) that on the Pharisees declaring Christ to be the son of David, he made this perplexing inquiry : " If David then call him Lord, how is he his son ? " The difficulty is readily solved by admitting an union of the divine and human nature in the person of Christ ; but if this be denied, the fact that David did call his son *Lord*, and that our Saviour should sanction his application of that epithet to himself, is perfectly inexplicable. In the sacred volume God is declared to be an invisible being ; and correspondent to this he says, " There shall no man see me and live." Ex. xxxiii. 20. St. John says, " No man hath seen God at any time ; and St. Paul, " No man hath seen or can see *him*." Yet we are told that God appeared to Abraham when he was ninety years old. Genesis xvii. Also to Moses and Aaron, Nadab and Abiheu, and seventy of the elders of Israel. Exodus xxiv. 10. Here is an apparent contradiction, which the Evangelist John satisfactorily obviates ; for after saying, " No man hath seen God at any time," he adds, " the only begotten Son, he hath declared him." The God then whose appearance on earth is mentioned so often in the scriptures is none other than God the Son ; and it still remains true that God the Father is invisible. But if the deity of Christ be denied, the difficulty remains in its full force. On any other supposition than that Christ is God, the texts above recited are irreconcilable. The Apostle, in his Epistle to the Hebrews (ix. 20.) represents Moses saying of the blood of the sacrificed victims : " This is the

blood of (i. e. belonging to) the testament which God hath enjoined." Here then he declares God to be the author of the Old Testament. But he had in the same chapter asserted that "where a testament is, there must also of necessity be the death of the testator." It follows on these principles that God has died. We know in the person of the Son that he did; the Son then is God; if he be not, no part of the Godhead has ever sustained death; there is therefore no testator, and of course no testament, and Moses and Paul are both incorrect in calling the sacred canon a testament. The whole passage on which we now comment is evidently founded on the idea of Christ's deity. Without this supposition it is unintelligible.

The same apostle asserts in another of his epistles, (1 Tim. iii. 16.) "without controversy, great is the mystery of godliness." But if Christ be not God, christianity ceases to be a mystery. There is nothing mysterious in the doctrine of God's sending on earth a messenger to teach mankind his will—such a mission might reasonably have been expected—it is by no means a rare occurrence—in repeated instances has God condescended thus to communicate his will to man: But that with this view he should himself assume the robe of humanity; this, this is the mystery. Our reason would lead us to suppose, that the advent of God incarnate was the mystery of godliness; that is, designed to promote godliness, to which the apostle refers. This, however, is no longer a conjecture, for immediately after the declaration, "great is the mystery of godliness," he adds, "God was manifest in the flesh." This last text of Scripture, on the supposition that Christ is not God, is no less inexplicable than the others which have been mentioned. If Christ be not God, then God was not manifest in the flesh, which makes the assertion untrue. There is no ground for saying, that the apostle does not refer to the manifestation of God in the person of his Son; for by alluding to his ascension, and other events of his life, the apostle plainly shows, that he does so refer it. It would be as unnecessary as tedious, to mention all those passages of the sacred writings which, on the supposition of Christ's not being God, convey to the mind either false or unintelligible, or obscure ideas, but which, on the contrary supposition, appear warrantable, and are understood without difficulty. There are few attentive readers of the Scriptures who will not find many

texts to which this remark is applicable. Those which have been mentioned will abundantly justify it.

The supposition that Christ is not God, is irreconcilable with the character of God the Father. It militates against those ideas which reason and revelation lead us to form of the character of the author and preserver of nature. The works of creation, providence, and grace, bespeak the infinite wisdom of God. But on the supposition that Christ is not a Divine Being, how is this wisdom marred. This attribute consists in the choice of the best means for the attainment of a valuable end. The end of Christ's coming was indeed valuable ; it was to pay the forfeit of human guilt, to teach man his duty, and to enable him to perform it ; but the means are altogether incompetent to their attainment, if this our priest and prophet be not God. In this case he could not atone for the sins of mankind ; he could not confer on his disciples the influences of the spirit of God. Instead of his having instructed men in their duty to God, he has led them astray from it ; led them from the worship of the only true God, to the worship of himself ; that is, instead of abolishing idols, as it was predicted (Isaiah ii. 18.) he would, he has presented mankind with a new one ; he has been instrumental in propagating a species of idolatry, of all others the most dangerous, because the most plausible, that of deifying men. Thus have all the objects of this mission been completely defeated, and the wisdom of its author becomes questionable. But who is prepared to admit this ? and who then will admit the doctrine that Christ is not God, seeing it necessarily leads to so irrational and impious a conclusion ? This doctrine is no less inconsistent with the benevolence of God than with his wisdom. Idolatry is, we know, a crime peculiarly heinous in the sight of God ; the worshipper of Christ, if he is not God, is guilty of this sin. But how powerful are the motives which urged to its commission ? When we reflect on the frailty of human nature, can we be astonished that the extraordinary circumstances which usher in, accompany and succeed the appearance of Christ on earth, should excite in the human bosom a degree of admiration bordering upon adoration ? The lives of other beings have been remarkable for individual wonders, but Christ is an assemblage of them. His removal to heaven without death was alone sufficient to have caused men to deify him. Many of the pagan deities were in-

debted for this distinction to the fictitious supposition of their having entered the world of spirits without passing through the gate of death. But our Lord's ascension was only a part of that magnificent apparatus of prophecies and miracles which attended his mission; and if the former would alone justify the expectation that fallible man would deify him, how much more was it to be expected from the latter. Besides, there is a disposition in our race to deify those who have been instrumentals of great national blessings. Gratitude, no less than wonder, has been the parent of idolatry. But Christ was the author of the most extensive and greatest possible blessings to man. In every view of his character idolatry seems to have been almost a necessary consequence of it. Now let me ask, whether it can for a moment be supposed, that a God of infinite goodness would thus suffer mankind to be plunged into error? Would he not rather have guarded us against it, either by a direct precept, or by making the mission of Christ less astonishing, and our measure of gratitude to him smaller?* It is then fairly to be presumed, that the worship of Christ is not an error; therefore, that he is God. The contrary opinion, it is further to be observed, militates against the holiness of God. If it appears inconsistent with the divine benevolence to have made the mission of Christ so remarkable and so valuable, if he be not God, these circumstances would no less have been forbidden by his holiness. Idolatry is a sin peculiarly abhorrent to God; it is not to be supposed that he who so repeatedly warns mankind against it would have permitted, much less ordered, events which have a powerful tendency to lead men to the commission of this gross sin. But if Christ be not God, he has done this; he has acted in contradiction to those immutable principles of holiness by which reason and revelation de-

* His known benevolence would lead us to presume this, but his conduct on similar occasions renders it more than a presumption. The worship of Moses was certainly much less to be feared than that of Christ. Yet, in the interview which God condescended to have with the former on Mount Sinai, he intimates a caution on this head, "Thou shalt worship no other God, the Lord (whose name is jealous) is a jealous God." Ex. xxxiv. 14. On the contrary, on Mount Zion he says to Christ, "This is my beloved Son;" and although such an address would so naturally lead men to regard Christ as a God, not the smallest intimation of the incorrectness of such a conclusion is given. Mankind too are commanded not to worship angels. Col. ii. 18. The danger of falling into this error was certainly less than that of worshipping Christ; this then, if it had been an error, it is reasonable to suppose, would have been forbid also.

clare him to be actuated. As this cannot for a moment be supposed, so the deity of Christ must be admitted. The holiness of God is no less averse to blasphemy than to idolatry; but if Christ be not God, all his declarations, and those of his disciples, which pronounce him to be God; all those instances in which he assumed divine honours, and in which they are conferred on him by others, are so many acts of blasphemy. But Christ was evidently sent of God—"If this man were not of God he could do nothing." John ix. 33. It is true that our Almighty lawgiver does not always punish blasphemy in the present world, but it is impossible that he should countenance it; yet, if Christ be not God, he has countenanced it, he has supported the cause of impiety. Is it not then fairly presumable, from the known holiness of the Deity, that neither our Lord nor his immediate disciples were blasphemers, of course, that he is God? There is sound logic in the remark, "How can man, that is a sinner, do such miracles?" John ix. 16. It is probably, from a similar chain of reasoning, that the Apostle asserts of Christ, that he was "declared to be the Son of God by the resurrection from the dead." Rom. i. 4. This supernatural event certainly was not in itself a demonstration of deity, but it proved that he was no impostor, that God was with him: it proved, therefore, that he was worthy of implicit credit; of course, that he was, as he by actions and words declared himself to be, God.

Every one who admits the credibility of the holy Scriptures, not excepting those who deny our Lord's divinity, will admit that he was a prophet, and a person of eminent piety, benevolence, humility, and good sense. But, if he be not God, those traits of character are, to say the least, very questionable. Our Saviour said to his Apostles, "Lo, I am with you alway, even to the end of the world;" that is, I will be with you and your successors in the ministry uninterruptedly till the end of time. Here is a prediction, which, if Christ be not God, has failed of its accomplishment; for on this supposition there has been a time when there was no ministers of genuine Christianity in the world. We know from ecclesiastical history, that the primitive Christian churches universally admitted Christ to be God; there has, therefore, been a time in which those who deny our Lord's divinity have not been organized as a religious

body or sect of Christians. If then these be the only true Christians, and such they are if the acknowledgment of Christ's deity be idolatrous, it follows that the ministerial succession has been broken, that for a time the Church of Christ had no existence. But to admit this is to deny Christ's prophetic powers. The doctrine that Socinianism is the only genuine Christianity, is contradictory to those other predictions of our Lord which declare the success of his gospel. When he says, the "gates of hell shall not prevail against it," (Matt. xvi. 18.) and that it "shall be preached to every creature," (Mark xvi. 15.) that is, to numbers, can he possibly refer to that Church of Socinians, which certainly is in no very triumphant state, and which does not embrace more than a part of all who are called Christians. Is it not also presumable, that as a prophet Christ must have foreseen, so he would have predicted, the idolatry of which a majority of his professed followers would be guilty—if indeed it had been idolatry? The event in this case would have been among the most important in the annals of our religion, and it is not to be conceived that he who warned mankind of others of inferior importance, even of temporal calamities, should omit to notice this. His silence then on this subject, no less than the predictions we have mentioned, lead us to believe, that in worshipping Christ we are not guilty of idolatry; of course, that he is God.

(To be concluded in our next.)

Directions for Prayer, taken from the Church Catechism, by the Right Rev. Thomas Kenn, formerly Bishop of Bath and Wells.

To the Inhabitants within the Diocese of Bath and Wells, Thomas, their unworthy Bishop, wisheth the knowledge and the Love of God.

Dearly Beloved in our Lord,

THE Catechism truly teaches all Christians, that they are not able of themselves to do those things they have vowed in their baptism to do, namely, to walk in the commandments of God,

and to serve him, without his special grace, or favourable assistance ; and this they are to learn at all times to call upon God for, by diligent prayer.

How good and seasonable this advice is, you will all see, if you consider what helpless and needy creatures the very best of men are. Alas ! our weakness is very great, our wants are very many, our dependence on God for all things, all our lives long, is entire, and absolute, and necessary, and there is no way in the world to gain help and supplies from God, but by prayer ; so that it is as easy and as possible to preserve a natural life without daily bread, as a christian life without daily prayer.

It was for this reason that our Saviour himself took a particular care to teach his disciples to pray ; (Luke xi. 1.) and it is for the same reason, and in imitation of our heavenly Master, that I have joined these directions for prayer to the Catechism.

Sure I am, the zeal I ought to have for your salvation, can suggest to me nothing more conducing to the good of your souls, than to exhort and beseech you all, of either sex, to learn how to pray.

This is the first general request I shall make to you ; and I am the more earnest in it, because my own sad experience has taught me, how strangely ignorant common people usually are of this duty ; insomuch that some never pray at all, pretending they were never taught, or that their memories are bad, or that they are not book learned, or that they want money to buy a book ; and by this means, they live and die rather like beasts than men ; nay, their condition is much worse than that of beasts ; for the misery of a beast doth end at death, but the misery of a wicked man does then begin, and will endure to all eternity.

To prevent then, as much as lies in me, the damnation of those souls which God has committed to my care, and to cure that lamentable ignorance and forgetfulness of God, which is the cause of the damnation of so very many, I do not only incessantly pray for you myself, but I beg of you all to pray for yourselves, and I beseech you to read the following instructions ; or if you cannot read yourselves, to get some honest charitable neighbours to read them often to you, that you may remember them ; and God of his great mercy reward the charity of such neighbours.

If any of you, either by your own negligence, or by the negli-

gence of your parents, or for want of Catechizing in your parish, are wholly ignorant of your duty ; though it be a most shameful and dangerous thing for one who calls himself a Christian, to know nothing of Christ or Christianity ; yet, if you are willing to learn, and beg pardon of God for your wilful ignorance hitherto, and will sincerely do your endeavour to get saving knowledge, and heartily pray to God to assist you, you shall find, that the very entrance of God's word giveth light, that it giveth understanding unto the simple. Psal. cxix. 130.

I must warn you before hand, that corrupt nature will be very busy in hindering the learning of your duty, and thoughts will arise in your mind, that the task will be too hard and too tedious for you to undertake ; but I faithfully promise you, to impose no hard or tedious task on you, but such as you yourselves shall confess to be very complying with your infirmities ; for our most compassionate Saviour teaches me to say no more to you, than "you can bear." John xvi. 12.

All I shall exhort you to, is to learn your Catechism, which you may do by degrees : If you learn but a line or two in a day, you will, by God's blessing, in a very short time, learn it all over ; and you will rejoice, and thank God, for the sudden and happy progress you have made.

God forbid you should ever think yourselves too old to learn to serve God, and to be saved, both which are taught in the Catechism, and therefore the Catechism is of necessity to be learned ; for how can you go to heaven, if you never learned the way thither ? How can you be saved, if you do not know your Saviour ?

It is a great error to think, that the Catechism was made for children only ; for all Christians are equally concerned in those saving truths which are there taught ; and the doctrine delivered in the Catechism is as proper for the study, and as necessary for the salvation, of a great doctor, as of a weak Christian, or a young child.

But you will be the more encouraged to learn your Catechism, when you see how excellent a help it will be to prayer ; for it will at the same time further your knowledge, and your devotion, both together ; and the prayers I intend to commend to you, are chiefly the very answers in the Catechism, which being daily repeated, will be the better fixed in your memory ; and

you cannot imagine any advice for prayer can be more easy and familiar, than that which directs you to turn your very Catechism into prayers.

You are by this time, I hope, satisfied, that the duty to which I exhort you, is no hard task ; and yet I will endeavour, by God's assistance, to make it more easy, by putting you into an easy method to attain it.

If you are wholly ignorant of your Catechism, let it be your first care to learn such ejaculations, such short prayers, as these, and say them often, and heartily.

Lord, have mercy upon me.

Christ, have mercy upon me.

Lord, have mercy upon me.

Lord, pardon all my wilful ignorance, and gross carelessness of my duty, for the sake of Jesus my Saviour. Amen.

O my God, assist me in the learning of my duty.

Lord, help me to know, and to love thee.

Lord, pity me ; Lord, save me ; Father, forgive me.

Glory be to thee, O Lord, who hast hitherto spared me.

O that I might at last learn to glorify, and love, and serve thee !

Such short prayers as these, you may easily get by heart ; and the method in which I advise you to proceed, is that in which children are commonly taught, in regard I am now to look on you as a child ; for there are two sorts of children ; there are children in age, and *children in understanding* ; (1 Cor. xiv. 20.) and in this latter respect you are children, and the same method for the most part is proper for you, which is proper for those that are children in age.

I must therefore feed you with *milk*, before you can be capable of *strong meat*, (Heb. v. 13.) and I must look on you as *lambs* of my flock, which I am to use tenderly : And these following directions, which I give to parents, for the training up their children in piety, I do equally design for the training up of you. God, of his infinite goodness, bless them to you both !

I exhort all you who are parents, to instil good things into your children as soon as ever they begin to speak ; let the first words they utter, if it be possible, be these, *Glory be to God*. Accustom them to repeat these words on their knees, and as soon as they rise, and when they go to bed, and oft times in the

day ; and let them not eat or drink, without saying, *Glory be to God.*

As their speech grows more plain and easy to them, teach them, who made, and redeemed, and sanctified them, and for what end, namely, to glorify and to love God ; and withal, teach them some of the shortest ejaculations you can, such as these :

Lord, help me ; Lord, save me.

Lord, have mercy upon me.

All love, all glory, be to God, who first loved me.

Lord, keep me in thy Love.

Within a little time you may teach them the Lord's Prayer, and hear them say it every day, morning and evening, on their knees, with some one or more of the foregoing ejaculations ; and by degrees, as they grow up, they will learn the Creed, and the whole Catechism.

Be sure to teach your children with all the sweetness and gentleness you can, lest if you should be severe, or should over task them, religion should seem to them rather a burden than a blessing.

As their knowledge increases, so let their prayers increase also, and teach them, as they go, to turn their Catechism into prayers, after the manner which I shall show you ; and to confirm and improve their knowledge, bring them duly to the Church to be catechized by the parish Priest, that by his familiar and devout explications of the Catechism, they may learn to understand it, and may be capable of reading the exposition on it, and other books of piety.

Take conscientious care to season your children, as early as you can, with the love of God, which is the first and great command, (Mat. xxii. 38.) and with the fear of God, which is the beginning of wisdom, (Psal. cxi. 10.) for the awful love, and the filial fear of God, must always go together.

The same method you observe in teaching your children, the same you may observe in teaching your servants, according as you see they want teaching ; and you yourselves will reap the benefit of it, as well as your servants ; for the more devout servants they are of God, the more faithful servants will they be to you.

Remember, you must teach both your children and servants by your example as well as by your instruction ; for they learn

best by example : And if they see you give an example of fraud or lying, of revenge or calumny, of uncleanness or drunkenness, of cursing and swearing, and irreligion ; instead of teaching them to obey God, you teach them to provoke him ; instead of teaching them to honour God, you teach them to blaspheme him ; instead of leading them the way to heaven, you lead them the way to hell ; and you will increase your own damnation, by furthering theirs, which God forbid you should ever do !

Now, that you may the better give a good example to your family, I will, (by God's help) give you a method of daily devotion, taken for the most part out of the Catechism, which will be suitable to all Christians, be they never so well instructed, and which you may by little and little teach your children ; and which those who have been bred up in ignorance, and are children in understanding, and yet willing to be taught, may learn to say also, as the capacities of either do increase ; for a Christian must never stand at a stay, but must be always " growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ. (2 Pet. iii. 18.)

A Method of daily Prayer.

As soon as ever you awake, offer up your first thoughts and words to God, saying,

Glory be to the Father, and to the Son, and to the Holy Ghost, Three Persons and One God, blessed for evermore : All love, all praise, be to thee.

As you are rising, say,

I laid me down and slept, and rose up again, for the Lord sustained me : All love, all glory, be to God. Psal. iii. 5.

As soon as you are dressed, kneel down, as our Saviour himself kneeled (Luke xxii. 41.) at his prayers, and remember you are in God's presence, and say your prayers with reverence and devotion.

Morning Prayer.

Glory be to thee, O Lord God, for my preservation and refreshment, and for all the blessings of the night past ; for which all love, all praise, be to thee.

Father, forgive me all the evil of the night past, for the merits of Jesus Christ my Saviour. Amen.

O merciful God, keep and protect, and bless me this day, and prosper me in my calling, and preserve me from sin and danger, for the merit of Jesus my Saviour. Amen.

I believe in God the Father Almighty, &c.

All love, all glory, be to thee, O God the Father, who hast made me and all the world.

All love, all glory, be to thee, O God the Son, who hast redeemed me and all mankind.

All love, all glory, be to thee, O God the Holy Ghost, who dost sanctify me, and all the elect people of God.

All love, all glory, be to thee, O Father of mercy, who in my baptism didst make me a member of Christ, thy own child, and an inheritor of the kingdom of heaven.

O my God, I do this day dedicate myself to thy service, and do renew the promise and vow of my baptism.

I do from my heart renounce the devil and all his works, the pompt and vanity of this wicked world, and all the sinful lusts of the flesh ; from all which, good Lord, deliver me.

I believe all the articles of the Christian faith, and I will keep thy holy will and commandments, and walk in the same all the days of my life.

All this, O Lord, I am bound to believe and do, and by thy help so I will ; and I heartily thank thee, O heavenly Father, who hast called me to this state of salvation, through Jesus Christ my Saviour ; and I pray unto thee to give me thy grace, that I may continue in the same unto my life's end.

Lord, hear me, help me, pardon my failings, supply all my wants, and the wants of all faithful people, which I sum up in the words of thy own beloved Son :

Our Father, which art in Heaven, &c.

After the like manner you may pray at night.

Evening Prayer.

Glory be to thee, O Lord, for my preservation, and for all the blessings of the day past ; for which all love, all praise, be to thee.

Father, forgive me all the sins I have this day committed,
Vol. 7.

either in thought, or word, or deed, either against thee, or against my neighbour, for the sake of Jesus my Saviour. Amen, Amen.

It grieves me, O merciful God, that I should daily offend thee : But I repent. O pity and pardon me, for the sake of Jesus thy beloved. Amen, Amen.

O my God, keep and protect, and bless me this night, and preserve me from sin and danger, for the sake of Jesus. Amen, Amen.

Lord, refresh me this night with seasonable sleep, that I may rise the next morning more fit and able to serve thee in my calling, for the sake of Jesus thy beloved. Amen, Amen.

I believe in God the Father, &c.

All love, all glory be to thee, our God the Father, who, &c. as in the morning.

I desire thee, O Lord God, O heavenly Father, who art the giver of all goodness, to send thy grace unto me, and to my wife and children, to my husband and children, father and mother, brethren and sisters, kindred and friends, master and mistress, [you must name these relations, according as you stand related] and to all people, that we may worship thee, serve thee, and obey thee, as we ought to do : And I pray unto thee, that thou wouldst send us all things that be needful, both for our souls and bodies, and that thou wilt be merciful unto us, and forgive us our sins ; and that it will please thee to save and defend us in all dangers, ghostly and bodily ; and that thou wilt keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death : And this I trust thou wilt do of thy mercy and goodness, through our Lord Jesus Christ. Amen, Lord, so be it.

Lord, hear me, help me, pardon my failings, supply all my wants, and the wants of all for whom I pray, which I sum up in the words of thy own beloved Son :

Our Father, which art in Heaven, &c.

As you are going to Bed, say,

I will lay me down in peace, and take my rest ; for it is thou, Lord, only, that makest me dwell in safety. Psal. iv. 9.

*As you begin the day, so end it with glorifying God; and when
you are in Bed, say,*

Glory be to the Father, and to the Son, and to the Holy Ghost,
Three Persons and One God, blessed for evermore : All praise,
all love, be to thee.

(To be continued.)

[*The name of HORSLEY is venerated by every friend to that
primitive faith and order which, on all occasions, he so ably
vindicated. We presume the following account of two volumes
of his sermons, published since his death by his son, will be
acceptable to our readers.*]

*Sermons by Samuel Horsley, LL. D. F. R. S. F. A. S. late Lord
Bishop of St. Asaph. Two vols. 8vo. Vol. i. pp. 358. vol.
ii. pp. 447. Edinburgh, Constable. London, Hatchard. 1810.*

THE name of Horsley will always stand pre-eminent amongst those of the present age who have contributed to enlarge the bounds of human knowledge. His talents were so versatile, that wherever he turned his attention, he was generally sure to take precedence, and rise to excellence. If his fame has been most established in particular departments, it was not that he was formed by nature with abilities exclusively appropriate to them, but that accident, or opportunity, or professional study pointed those abilities in some directions more than in others. If he failed in any part of his literary pursuits, it was not through want of ability, but of patient industry, and to the habit of giving too diffuse a range to his inquiries. Unlike some distinguished scholars of the present day, whose talents and erudition are indeed generally acknowledged, but who rouse themselves to no exertions adequate to the expectations of the public, and are likely to leave behind them no important monuments of their fame, Horsley possessed that spring and elasticity of mind, that ardent spirit of research, that active appetency of distinction, which impelled him to constant ex-

ertion, and enabled him to produce, on a variety of topics, such a mass of valuable matter.

* * * * *

It is in the department of theology that the name of Horsley will stand highest with posterity. His successful labours against Priestley will always be recorded with gratitude by the Church of England. His productions in this controversy will be read as standard works, and admired as models of clear and powerful reasoning. They show a strong and energetic mind, rich in various learning, trained in logical precision, quick in perceiving the fallacies of his opponent, and skilful in refuting them. Priestley was reputed a giant in controversy, and it required a giant to cope with him. True it is, there was nothing new or intrinsically formidable in his attack: but he came forward with a name of great celebrity in philosophy, he had no common confidence in advancing his assertions, he possessed considerable address in stating and colouring his reasonings, and he made an ostentatious display of ransacking antiquity, where common readers were unable to follow him. Horsley accepted the gauntlet which he threw down, engaged with him in regular combat, beat him at almost every point, and forced him from his strong holds.

On the death of this distinguished prelate, the public were naturally anxious to inquire, whether he had left any papers of sufficient value to be produced from the press. In answer to this inquiry appeared the proposal of his son to publish the two volumes of sermons now before us. From the preface we are glad to find that more of Bishop Horsley's posthumous productions may be expected. The editor informs us, that there is a life of Sir Isaac Newton, left in a state of forwardness, a Treatise, with notes, on the Pentateuch and the Historical Books of the Old Testament, a Treatise on the Prophets, and a Translation of the Book of Psalms, with critical and explanatory Notes. The latter he states it to be his intention to commit to press, as soon as a sufficient number of subscribers shall encourage the production.

The first inquiry, which, on the appearance of any posthumous production, a candid critic is disposed to make, is whether the author had left it in a state prepared or intended for publication. In the present case, we are informed by the edi-

tor that no selection was made by the author, and that if any thing unworthy of him should be found in the volumes now before the public, it should be attributed solely to his want of judgment in making the selection. "He also esteemed it," he adds, "a sacred duty to let them appear precisely as they were left by the Bishop." As far as we can judge from internal evidence, we apprehend that if the author himself had prepared them for the press, he would not have found it necessary to make any great alterations. They bear, in all parts, marks of considerable labour and study; there is no unusual carelessness or haste, and the language is generally regular and correct. As to the judgment employed in the selection; we can safely state, that, however opinions may differ on particular parts, the contents of the volumes before us, taken as a whole, cannot be deemed unworthy the talents or established name of the author.

The sermons (twenty-nine in number, of which six have already appeared) are, with very few exceptions, of the critical and explanatory cast, consisting of disquisitions on points of abstruse and difficult investigation. They are not suited to the taste of general readers, but adapted almost exclusively to those "whose stomachs," to use the author's own expression, "are qualified for the digestion of strong meats," and whose turn of mind has habituated them to critical discussion and inquiry. We perceive, in almost every part, the mind of Horsley at work: a mind which feels a consciousness of its own powers, takes a commanding view of every thing to which it is applied, thinks on every occasion for itself, with a complete disdain of all submission to the trammels of authority; and apparently delights in the perception of difficulties, for the purposes of exercising its skill and sagacity in unravelling them. We regret, on some occasions, the occurrence of those faults to which strong and original genius is always exposed. We observe the writer, at times, wrapping up his discussion in an abstruse form, where a plain and popular course might have been pursued with advantage. We see and lament an overfondness for original conjecture, a disposition to give the reins to an excursive fancy, in discovering what no one else has discovered; and find him, oftener than could be wished, endeavouring to trace mystical meanings, and strain from scriptural passages an hidden and refined sense, where common readers and

interpreters are content with what lies plain and open on the surface.

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The sermons next in importance are four at the beginning of the second volume, on the subject of prophecy. These contain a very masterly disquisition on the nature and end of scriptural prophecies. The remarks are, for the most part, extremely judicious, and forcibly and clearly expressed. He proceeds on the text of St. Peter, that "no prophecy is of private interpretation:" this he explains to mean, that the prophecies of Scripture are so delivered as not to carry with them their own solution, or to open to human view a knowledge of futurity, but to receive their gradual explanation as history unfolds the several events. He explains most admirably the reason why harmony and connection must pervade the whole scheme of scriptural prophecy; viz. that, although the predictions are delivered by different instruments, they all proceed from one and the same inspiring mind; and this he has expressed with eloquence and force.

"Since the prophecies, though delivered by various persons, were dictated to all by one and the same Omniscient Spirit, the different books, and the scattered passages of prophecy, are not to be considered as the works or sayings of different men, treating a variety of subjects, but as parts of an entire work of a single author—of an author who, having a perfect comprehension of the subject of which he treats, and at all times equally enjoying the perfection of his intellect, cannot but be always in harmony with himself. We find in the writings of any man of depth of understanding, such relation and connection of the parts of any entire work—such order and continuity of thought—such consequence and concatenation of arguments—in a word, such unity of the whole, which, at the same time that it gives perspicuity to every part, when its relation to the whole is known, will render it difficult, and, in many cases, impossible to discover the sense of any single period, taken at a venture from the first place where the book may chance to open, without any general apprehension of the subject, or of the scope of the particular argument to which the sentence may belong. How much more perfect, is it reasonable to believe, must be the harmony and concert of parts—how much closer the union of the thoughts—how much more orderly the arrangement—how much less unbroken the consequence of argument, in a work which has for its real author that omniscient mind, to which

the universe is ever present, in one unvaried, undivided thought—the universe I say—that is, the entire comprehension of the visible and intelligible world, with its ineffable variety of mortal and immortal natures, of substances, accidents, qualities, relations, present, past, and future—that mind, in which all science, truth and knowledge, is summed and compacted in one vast idea,” &c. Vol. ii. p. 24.

This principle of the interpretation of prophecy he explains in a particular examination of two predictions; that delivered immediately after the fall, respecting the serpent's head being bruised by the seed of the woman; and that of Noah respecting the descendants of Shem, Ham, and Japhet. These he discusses at considerable length, and with great acuteness. But his 4th sermon on this subject is, we think, in every point of view, the best. In this, he considers the double sense of prophecy, and the circumstance that the prophets themselves appear, at times, to have been ignorant of the meaning of their own expressions. He shows that, as they were the organs employed by the Holy Spirit, it was neither necessary, nor conducive to the end intended, that they should fully understand the meaning of what they uttered. He states, that it is impossible to discover whether they were really ignorant of the events to which they referred or not; since, supposing them not to have been ignorant, still they would cautiously have abstained from opening to men too clear an insight into futurity. He adds, “that, if it be allowed that they had no knowledge of the true meaning of their own predictions; still one thing of importance is proved, viz. the existence of that darkness and obscurity in the prophecies themselves, which excludes the possibility of their having proceeded from mere human foresight, without preternatural illumination.” He considers the subject in its different bearings, and discusses it with greater acuteness, precision, and good sense than we recollect to have seen employed upon it before. We forbear to make extracts; but recommend to those of our readers, into whose hands these volumes may fall, to pay particular attention to this discourse.

* * * * *

In sermon 10 we are greatly pleased with a masterly disquisition on the power of evil spirits to work miracles; and find excellent remarks on the different reception which our Saviour's

miracles obtained with different hearers. Sermon 11, on "loving one another," explains that this command was new in respect to the practice of the world, and to the conformity which it enjoins to our Saviour's example. We are tempted to transcribe a part of the picture which he draws of Christ's love to man, especially as displayed in his sufferings. It is a favourable specimen of the impressive eloquence of the author.

"The perfection of Christ's example, it is easier to understand than to imitate; and yet it is not to be understood without serious and deep meditation on the particulars of his history. Pure and disinterested in its motives, the love of Christ has solely for its end the happiness of those who were the objects of it. An equal sharer with the Almighty Father in the happiness and glory of the godhead, the Redeemer had no proper interest in the fate of fallen man. Infinite in its comprehension, his love embraced his enemies; intense in its energy, it incited him to assume a frail and mortal nature, to undergo contempt and death: constant in its operations, in the paroxysm of an agony, the sharpest the human mind was ever known to sustain, it maintained its vigour unimpaired. In the whole business of man's redemption, wonderful in all its parts, in its beginning, its progress, and its completion, the most wonderful part of all is the character of Christ. This character, in which piety and benevolence, on all occasions, and in all circumstances, overpowered all the inferior passions, is more incomprehensible to the natural reason of carnal man, than the deepest mysteries, more improbable than the greatest miracles; of all the particulars of the gospel history, the most trying to the evil heart of unbelief; the very last thing, I am persuaded, that a ripened faith receives; but of all things the most important, and the most necessary to be well understood, and firmly believed—the most efficacious for the softening of the sinner's heart, for quelling the pride of human wisdom, and for bringing every thought and imagination of the soul into subjection to the righteousness of God," &c. Vol. i. p. 270.—The whole passage is too long for insertion.

We have purposely abstained from making any observations on those sermons which have been before published; conceiving that their merits have been sufficiently discussed. Amongst these are two of Dr. Horsley's most celebrated discourses, on the "Descent into Hell," and on "The Watchers and the Holy Ones."

[*Quarterly Review.*]

[Many distinguished Clergymen and Laymen of the Church of England have declined patronizing the "British and Foreign Bible Society." Among these is Dr. John Randolph, late Regius Professor of Divinity in the University of Oxford, and who, on the decease of Bishop Porteus, was translated from the Diocese of Bangor to that of London. The letter which we here insert contains his objections to the plan of the Bible Society. In the United States Bible societies are rising up in every quarter. We should deem it adviseable that, for all purposes of a religious nature, Churchmen should associate among themselves: and that it should be their plan to distribute the "Book of Common Prayer," as well as the Bible. In one of our former numbers we published the constitution of the "Bible and Common Prayer Book Society" founded in this city; and in the present number we publish an account of the institution of similar societies.]

From the Anti-Jacobin Review.

The Bishop of London's Letter to the Rev. P. Yorke, on the subject of the Bible Society.

WE feel particular satisfaction in laying the following truly excellent and pastoral letter of our Metropolitan Bishop before our readers. The sentiments which it contains are, we are happy to say, perfectly conformable with those opinions which, at various times, and on various occasions, we have submitted to the public. Let sectaries do all the good they may feel disposed or able to do, in the circulation of the scriptures; and let the members of the Church of England do the same; but no possible good can accrue from the indiscriminate union of the one with the other; while the evil effects attending such *apparent* indifference to religious principle is culpable in itself, and mischievous in its consequences.

To the Rev. P. Yorke, to be communicated to the other members of the meeting of the Clergy at Colchester.

REV. SIR,

I am very sorry to differ from the respectable body of clergymen who have signed the memorial to me respecting an auxili-

ary Bible Society, and especially to differ from them on such a subject. But thinking otherwise, as I do, after mature deliberation upon a subject not now new to me, and after consulting with some of my brethren of the same bench, on whose opinion I much rely, I will not hesitate to give my reasons, (trusting that I may write, with confidence, openly and plainly) as far as the limits of a letter will allow. Now, from the first, I have always considered the institution of the British and Foreign Bible Society as unnecessary; because every good purpose of the same might have been accomplished by an orthodox society of long standing; separate funds (if such were expedient) being formed for any new purposes: for which measure there are several precedents in the proceedings of that Society. I do not approve of multiplying societies for the same purpose. But it was further objectionable, because it was establishing a rival society (whilst there was no complaint of mismanagement, as far as I have heard, in the other) with no other difference than the departing from a fundamental rule, and a very judicious one in my opinion, that the members should be of the Church of England. This new society admits, I believe, dissenters of any denomination, and thus conveys an implied censure on the aforesaid rule. I think it better to leave the dissenters to themselves. When admitted into religious society with us, they will, and it is natural for them, (without any disparagement, be this spoken, either to the whole bodies or individuals among them, many of whom, without doubt, are very respectable) it is natural for them to endeavour to gain the ascendancy, and to supplant us, whenever they find an opportunity. These were my original objections, and I see not but that they remain yet in full force. It is said they are not substantiated by facts, and that no practical evil has followed. I do not agree in this; but I must observe, that if the evil be gradually creeping on, it will be palliated from time to time, and not appear to every one in its true colours till it be difficult or too late to remedy it. This society, it is further said, will secede upon any act of mal-administration in the British and Foreign Bible Society. They cannot find a reason for doing so, unless such act be notorious and flagrant, (which it is not likely to be for some time) and not even then, with any advantage, if the dissenting part among them, or in the other society to which they are an appendage, shall have gained the ascendancy. But,

as I said, I do not agree in this. The very first act, or one of the first acts of the British and Foreign Bible Society, was to undertake a Welch Bible, at the time when the Society for promoting Christian Knowledge, in conjunction with the University of Oxford, were preparing as large an edition as could be wanted, under the patronage of the Welch Bishops; and to place it in the hands of a most noted leader of the dissenters in that country. And, when put to shame on this head, they still persisted in forwarding their edition: an act, as it seems to me of undue rivalry by means which the University of Oxford could not take, in order to give an advantage to the dissenters; for it is a fact, though it may seem improbable to you, that the very distribution of the Bible was made an instrument of influence to the sectaries, who, in my opinion, have been the cause of more injury to society, and to sound religion, than any thing that has happened for centuries before. I say these things from personal experience and knowledge. Much practical good, it is also said, has been done. I know of none which might not have been done as well through the medium of the other society; and, with respect to the accounts of good done abroad, I own I look on them with much doubt and suspicion, and not the less, because the proceedings, and, indeed, all the meetings of this new society, are set forth in the public papers with much pomp and parade; at which I am the more disgusted, when I compare it with the simplicity and modesty of the old society; the silent progress of which, I am persuaded, is more effectual towards the support and propagation of religion, and productive of more substantial good. You must allow me also to observe, that the object of the proposed auxiliary society is not distinctly stated, nor is it explained what purposes it is to answer, nor under what rules to be conducted; but this is of less importance. Upon the main question, I have given my opinion decisively, and I hope clearly, which I trust, therefore, will be taken in good part, whatsoever difference of opinion there may be between us.

I remain, &c.

(Signed)

J. LONDON.

January 28, 1810.

*The Constitution of the Episcopal Society of New-Jersey, for the
Promotion of Christian Knowledge and Piety: Established
on the 12th day of October, 1810.*

1. **T**HIS Society shall consist of such persons as contribute, in the manner hereafter mentioned, to a fund for purchasing, and gratuitously disseminating among the poor, the Holy Scriptures, the Book of Common Prayer, and, if deemed expedient, religious tracts: also, should the funds of the Society admit of it, for aiding young men of piety and talents, who may need assistance, in the necessary preparation for the Gospel Ministry.

2. The contributions may be either in one payment, or in successive annual payments. A payment of ten dollars at the time of subscribing this Constitution, shall make the subscriber a member for life. The payment of one or more dollars at the time of subscribing, and of one or more dollars annually, shall make such contributor also a member.

3. One half of all the monies received, either at the time the subscriptions are made, or in any successive period, shall constitute a permanent fund; the interest of which, with the other half, shall be appropriated to the objects of the institution: and whenever, in the opinion of the majority of the members, the annual proceeds of the permanent fund shall be sufficient to answer the benevolent purposes of the Society, the annual payments may be reduced, or totally discontinued.

4. The business of the Society shall be conducted by a board of directors, consisting of those clergymen who may become members, and of an equal number of laymen, to be annually elected by the members of the Society, who may be present, on the second day of the meeting of each annual Convention of the Protestant Episcopal Church in New-Jersey, at the place in which such Convention assembles; five of which directors shall constitute a quorum. The directors, as soon as may be after the annual meeting, shall assemble and choose from their number a President, Vice-President, Treasurer, and Secretary. They shall make by-laws for the government of the Society, and lay before the members, at each annual meeting, the minutes of their proceedings.

5. This Constitution shall remain unalterable, unless two

thirds of the board of directors decide by their vote, that alterations are necessary; and unless the proposed alterations be confirmed by two thirds of the members of the Society who shall be present at the succeeding annual meeting.

[We cannot too highly commend the zeal displayed by the young men who have formed the society of which the following is the constitution. We hope that they will be successful in obtaining such patronage as will enable them extensively to carry into effect the important object of their association.]

*Constitution of the Protestant Episcopal Society of Young Men,
for the Distribution of Religious Tracts.*

ART. 1. **T**HIS Society shall be denominated *the Protestant Episcopal Society of Young Men, for the Distribution of Religious Tracts*; and shall be composed of young men, members of the Protestant Episcopal Church.

ART. 2. The object of this Society shall be to distribute religious tracts, chiefly of practical utility, devotional forms, &c. among the young and ignorant.

ART. 3. For this end, there shall be appointed semi-annually, a President, Vice-President, seven Trustees, a Secretary, and Treasurer; composing a board for the transaction of the business of the Society, denominated *a Board of Trustees*, of whom *seven* shall form a quorum. They shall be appointed by ballot, at the stated meetings of the society, and a plurality of votes shall constitute a choice. All vacancies, occasioned by resignation or otherwise, between the stated meetings of the Society, shall be supplied by the appointment of the Board.

ART. 4. The Society shall hold stated meetings on the second Tuesday of May and November; at which times their elections shall take place, and an account of their proceedings during the last session, be rendered by the Board. The Board of Trustees shall meet on the first Wednesday of every month, and oftener, at their discretion. Their extra meetings to be called by the President.

358 *Constitution of the Protestant Episcopal Society, &c.*

ART. 5. Persons becoming members shall, at their admission, pay into the hands of the Treasurer, the sum of two dollars and fifty cents. And each member shall, at the semi-annual meetings, contribute the further sum of fifty cents. The Treasurer shall receive the donations of the benevolent and pious, for the furtherance of the object of the institution.

ART. 6. It shall be the privilege of the members to purchase tracts of the Society at a reduced price, to be regulated by the Board. The Board may have the gratuitous disposal of one half of the tracts published or purchased by the Society. All tracts *presented* to the society, and those which may have been in their possession one year, shall be at the disposal of the Board.

ART. 7. Ladies, by contributing the same sums as the members, may become *subscribers*, and have the privilege of purchasing tracts at the reduced prices.

ART. 8. This constitution shall not be altered except at the semi-annual meeting in May; and then, only by the consent of two thirds of the members present.

Officers elected October 23, 1810.

DR. HENRY USTICK ONDERDONK, *President.*

JAMES BARTOW, *Vice-President.*

Rev. WILLIAM BERRIAN,

Rev. WILLIAM EDWARD WYATT,

Dr. SAMUEL W. MOORE,

SAMUEL F. LAMBERT,

WILLIAM D. TITUS,

EDWARD W. WILLKINGS,

JOHN W. CHANLER,

JACKSON KEMPER, *Treasurer.*

BENJAMIN TREDWELL ONDERDONK, *Secretary.*

} *Trustees.*

Donations and contributions of members, and of those benevolent ladies who may become subscribers, will be gratefully received by the Treasurer directly, or through any member of the Board.

A Bible and Common Prayer Book Society has been established in the city of Albany and its vicinity. They have adopted the address and the outlines of the constitution of the Bible and Common Prayer Book Society in the city of New-

York, with which it is intended to co-operate. The following are the

MANAGERS (until the annual election).

The Right Rev. Bishop MOORE, *President.*

Rev. DAVID BUTLER,

TIMOTHY CLOWES, *Secretary,*

CYRUS STEBBINS,

PARKER ADAMS,

P. S. VAN RENSSELAER,

JOHN TAYLER,

DUDLEY WALSH,

JOHN STEARNS,

NICHOLAS SCHUYLER, *Treasurer.*

GEORGE TIBBITTS,

DANIEL MARTIN,

DAVID TOMLINSON,

TIMOTHY LEONARD, *Lansingburgh.*

RICHARD DAVIS, *Waterford.*

} Albany.

} Troy.

} Schenectaday.

Convention of the Protestant Episcopal Church of the State of New-York.

TUESDAY, Oct. 2, 1810, being the first Tuesday in Oct. the day appointed for the annual meeting of the Convention of the Protestant Episcopal Church of the State of New-York, the Right Rev. Bishop Moore and several of the Clergy and lay-delegates met in Trinity Church, in the city of New-York. Morning prayer was read by the Rev. Mr. Clowes, Deacon, officiating in St. Peter's Church, Albany, and a sermon, suitable to the occasion, preached by the Rev. Mr. Harris, Rector of St. Mark's Church in the Bowery, New-York. An ordination was then held by the Right Rev. Bishop Moore, and Mr. Samuel Fuller* admitted to the order of Deacons. The Convention then proceeded to business. Agreeably to the 45th canon of

* Mr. Fuller was a member of the northern associated Presbytery, in the State of New-York, and Pastor of a congregation at Rensselaerville, county of Albany.

the General Convention, "providing for an accurate view of the state of the Church from time to time," the following statement of the affairs of the diocese since the last meeting of the Convention was exhibited in an address by the Bishop.

"For the information of the Convention, I lay before them an account of my transactions, in the discharge of my Episcopal duties, during the preceding year.

"The holy rite of confirmation has been administered at Rye, Albany, Paris, Geneva, Richfield, Exeter, Butternuts, Coopers-town, Fairfield, Johnstown, and St. Stephens in this city. In the course of these visitations, 455 persons have been confirmed.

"The under named Churches have been consecrated to the service of Almighty God, according to the manner and form prescribed and used by the Protestant Episcopal Church in these United States: Zion Church in this city; St. James' in Hamilton-Square on this island; Trinity Church at Geneva; Christ Church in Cooperstown; and Trinity Church at Newark in New-Jersey, at the request of the standing committee of the Church in that State.

"The following persons have been admitted to Holy Orders: Gilbert H. Sayres, Nathan Felch, Reuben Hubbard, Samuel Sewell, from Massachusetts, William Berrian, Ralph Williston, William Powell, William E. Wyatt, and Isaac Jones,* have been ordained Deacons in the Church; and James Chapman, Deacon, has been 'called unto the higher ministry of the Priesthood.'

"With the increasing population of our State, I have found small Congregations springing up in various parts of the Western country. These feeble societies ought to be cherished and encouraged; and the most effectual mode of doing this, will be, the sending of missionaries among them, and supporting those missionaries, without expecting, for the present, much aid from the people. The Convention will, therefore, perceive the necessity of promoting, to the utmost, the annual collections which are made, at the time of preaching the missionary sermon."

* Mr. Jones was recently Pastor of a congregational society at Woodberry, in the State of Connecticut.

ORDINATION.

AT an ordination held by the Right Rev. Bishop Moore in Trinity Church, New-York, on Wednesday, Oct. 31, Mr. Wm. A. Clark was admitted to the order of Deacons. Mr. Clark is to act as a missionary in the western parts of the State. On the Friday following the Rev. John V. Bartow, Deacon, officiating in St. Michael's Church, Bloomingdale, New-York, was admitted by the Right Rev. Bishop Moore to the order of Priests. Mr. Bartow is to take charge of the congregation of the Protestant Episcopal Church at Savannah, Georgia.

Died at Elizabeth-Town, New-Jersey, on the 15th October, in the 92d year of her age, venerated for her piety and exemplary life, Mrs. M. Hylton.

The following is an extract from a sermon preached at her interment, by the Rev. Mr. Rudd, the Rector of St. John's Church, Elizabeth-Town.

"To you, my brethren, the life of her whose body sleeps here in silence, reads a most useful and animating lesson. For sixty years or more was she a devout receiver of the symbols of her Saviour's body and blood. Permitting no cares to prevent, no slight excuses to detain her from the sanctuary, she was almost invariably found in its sacred courts, engaged in the holy worship of her God. Intent upon the attainment of the truth, she sought with diligence for information in every thing that related to the world to come. To the excellent Liturgy of the Church she paid an attention, equalled only by her attention to the book of God. When God in his providence saw fit to deprive her of the power of entering the doors of the sanctuary, her joy and her solace was the daily service which is here performed. Unless prevented by more than usual pain, no day escaped in which she did not read it; and when her faculties were more decayed, and the power of speech declined, she gave to those who read to her the word of truth and the language of prayer, a testimony that she understood them. Thus might it be said of her, that as her outward man decayed, so was her inward man renewed, day by day, till infirmity and

pain became too powerful, and nature sunk in the sleep of death. The dust of her body shall now return to the earth as it was, and her spirit shall return to God who gave it; there, we firmly trust, to receive the exalted reward of her faith and love.

COMMUNICATION.

Departed this life, at New-Rochelle, on the 30th of September, 1810, Sarah Norroway Clark, aged 26 years, the adopted daughter of Mr. Anthony Norroway; a young lady, endeared to her acquaintance by her mild and amiable temper, and to her foster parents by a most dutiful and affectionate deportment. Early impressed with a heart affecting sense of religion, she exhibited in her life and conversation the excellent fruits of her faith. Her trust in the divine mercy, through the merits of her Redeemer, as it was her chief comfort in life, so it proved in death, her best and only unfailing support. "Blessed are the dead who die in the Lord,"

Theological Works recently published in England.

A Letter to the Conductor of the Critical Review, on the Subject of Religious Toleration; with occasional Remarks on the Doctrine of the Trinity and the Atonement. By Herbert Marsh, D. D. F. R. S. Margaret Professor of Divinity.

A Letter on the Subject of the British and Foreign Bible Society. Addressed to the Rev. Dr. Gaskin. By a Friend of the Society for promoting Christian Knowledge. In which particular Reference is made to the Authority and Example of the late Rev. Bishop of London, and a just Eulogium on his amiable Character.

A View of the Brahminical Religion, in its Confirmation of the Truth of Sacred History, and its Influence on the Moral Character; in a Series of Discourses preached before the University of Oxford, in the Year 1809, at the Lecture founded by the late Rev. John Bampton, M. A. Canon of Salisbury. By the Rev. J. B. S. Carwithier, M. A.

Lectures preparatory to Confirmation; to which is added, a Sermon on

the Character of Hazael. Addressed to young Persons.

A Letter addressed to the Rev. Dr. Wordsworth, in Reply to his "Reasons" for declining to become a Subscriber to the British and Foreign Bible Society. By William Dealtry, M. A. Fellow of Trinity College, Cambridge.

On the Authority of the Church and of the Holy Scriptures; an Address to the Roman Catholics of England: occasioned by a Sermon of the Right Rev. Dr. Milner's, lately preached at the Blessing of the Church of St. Chads, in Birmingham. By the Rev. Thomas Le Mesurier, M. A. Rector of Newton Longville, in the County of Bucks.

A Sermon preached at the Chapel of the Foundling Hospital, on Sunday, April 8, 1810, by Bowyer Edward, Lord Bishop of Chester.

Letters respecting the Restrictions laid upon Dissenting Teachers, the Qualifications required of them, and the Privileges granted to them, written and sent to the Right Honourable Lord A. B. C. D. E. F. G. H. I. J. K. L. M. N.

O. P. Q. R. S. T. U. V. W. X. Y. Z.
By the Rev. W. Hett, Prebendary of Lincoln.

Peculiar Privileges of the Christian Ministry; considered in a Charge delivered to the Clergy of the Diocese of St. David's, at the Primary Visitation of that Diocese, in the Year 1804, by Thomas, Lord Bishop of St. David's. The second Edition. To which is added, an Appendix on Mr. Sharpe's Rule for the Interpretation of certain Passages of the New Testament relative to the Divinity of Christ, and on right Principles of Interpretation.

Letters illustrative of the Gospel History, by N. Nisbett, A. M. Rector of Tunstall.

Letters on the Truth and Certainty of Natural and Revealed Religion; addressed to a Student at the University, and intended as an Introduction to Bishop Butler's Analogy of Religion, natural and revealed, to the Constitution and Course of Nature. By the Rev. Joseph Wilson, A. B.

Hebrew Criticism and Poetry; or the Patriarchal Blessings of Isaac and Jacob, metrically analyzed and translated, with Appendixes of Readings and Interpretations of the Four Greater Prophets, interspersed with Metrical Translation and Composition; and with a Catesna of the Prophecies of Balaam and Habbakuk; of the Songs of Deborah, and Hannah: of the Lamentations of David over Saul, Jonathan, and Abner, metrically translated; also with the Table of First Lessons for Sundays, pagged with References. By George Somers Clarke, D. D. Vicar of Great Waltham, Essex.

An Analysis of Hooker's Eight Books of Ecclesiastical Polity. By the Rev. John Collinson, M. A. Rector of Gatehead, Durham.

A Concise History of the Origin, Progress, and Effects of the Papal Supremacy, with Observations on the Alterations made in it by Buonaparte.

Thoughts on the Cause of Evil, Physical and Moral, in a Series of Letters. By Henry William Lovett.

Lectures on our Lord's Sermon on the Mount. By James Brewster, Minister at Craig.

A Letter to the Right Hon. Lord Teignmouth, President of the British and Foreign Bible Society, in Vindication of "Reasons for declining to become a Subscriber to that Institution." By Christopher Wordsworth, D. D. Dean and Rector of Boeking, and Domestic Chaplain to his Grace the Archbishop of Canterbury.

A Charge delivered to the Clergy of the Archdeaconry of Sarum, on the 27th, 28th, and 29th of June, 1810. By the Rev. Charles Daubeny, Archdeacon of Sarum.

Meditations for the aged. By John Brewster, M. A. Rector of Boldon, and Vicar of Greatham, in the County of Durham.

The Metaphorical Character of the Apostolical Style, and the predominant Opinion of the Apostolical Era, as elucidating the Doctrine of Atonement, considered, in a Sermon preached at the Visitation of his Grace the Archbishop of Canterbury, in the Parish Church of Ashford, on Friday, June 29, 1810. By Richard Laurence, LL. D. Rector of Mersham, Kent.

A new Translation of the forty-ninth Psalm, in a Sermon preached before the University of Oxford, at St. Mary's, on Sunday, June 3, 1810; to which are added, Remarks, Critical and Philological, on Leviathan, described in the 41st Chapter of Job. By the Rev. W. Vansittart, M. A. Rector of White Waltham, Berks.

A Sermon preached at the Visitation of the Rev. James Phillot, D. D. Archdeacon of Bath, on Wednesday, June 27, 1810. By the Rev. R. Warner, Curate of St. James's, Bath, and Rector of Great Chabfield, Wilts.

A Sermon preached at the opening of the Convention of the Church of Maryland, and a Sermon on the character of Belshazzar, are received, and shall have early insertion.